THE CONVERTS Catechiſme:

WHEREIN, BY WAY of Queſtion and Anſwere; are *Seauen of the Diuine Graces* of the Holy Spirit Anatomized;

According as they are plentifully deciphered and laid forth by our Lord IESVS CHRIST, and his holy *Apoſtles in the new Teſtament.*

Wherevnto, not vnneceſſarily is added, *A Catalogue of all Chriſts ſayes.*

IOHN 1. 16.

Of his fulneſſe haue all wee receiued, and Grace for Grace.

AT LONDON,
Printed by *F. K.* for *Nathaniell Newbery*, and are to be ſold at Saint *Peters* Church on Cornhill. 1616.

BIBLIOTHECA BODLEIANA

TO THE RIGHT WORSHIPFVLL, AND RELIGIOVS KNIGHT, SIR THOMAS POSTHVMVS HOBY; ONE OF HIS MAIESTIES HONORABLE COVNSAIL IN THE NORTH: AND TO THE HONORABLE AND VERTVOVS LADY, THE LADY MARGARET HIS Wife; *Ioynt-Heyres* together *of the Grace of Life:*

CLEMENT COTTON,

(AS HIS VNTIMELIE first fruits) humbly deuoteth *and Dedicateth his* CONVERTS CATECHISME.

TO THE RIGHT
WORSHIPFVLL, AND
RELIGIOVS KNIGHT, SIR
THOMAS POSTHVMVS HOBY;
ONE OF HIS MAIESTIES HO.
NORABLE COVNSAIL IN THE
NORTH: AND TO THE HONO.
RABLE AND VERTVOVS LADY,
THE LADY MARGARET HIS
WIFE: Iust Duetie bindeth
me (Dame) Euer
CLEMENT COTTON,
(AS HIS VNTIMELIE
Bell-Bidder) humbly deuoteth
and (Priestlie) dis-Cou-
VERTS CAPE-
CHISSER.

TO THE BE-leeuing, and effectually conuerted Christian, Mercy and Peace.

NO sooner hath the Lord by his Almighty [a] power, shining in the Gospell of his Sonne Jesus Christ, wrought a true sauing [b] change in the mind, and will of a poore sinner: but by and by, the [c] Deuill like

A 3 a

a Rom. 1. 16. 2 Cor. 3. 17. 18. and 4. 6.
b Act. 26. 18. Eph. 5. 8. Ezek. 36. 26.
c 1 Pet. 5. 8.
* Yet know, that thou hast three farre greater friends for thee, then these three that are set against thee. 1 Iohn. 5 7. Besides thou hast for thee the word, & Sacraments: yea the holy & elect Angels thy Ministers, to guard thee; together with the prayers of all the faithfull: with all the ayde besides, they can afford thee.

a Lion roareth; the fleſh [d]rageth; the world grudgeth, Luk. 7.39. & 15.1. at the vnconceiueable happineſſe, of ſuch a poore ſoule. And if by open violence they can not force vs from our Faith in Christ Jeſus, then like a monſter of three heads, do they couertly plot by flatteries to inueagle vs againe, vnto their lure; that at leaſt thereby vndermining of our eſtate, they might at length clap their hands at our finall ruine. But praiſed bee God

[d] Rom. 7.23. Mat. 9.10.11

God, who hath not so left vs, as a prey vnto their iawes and teeth, Psalm. 124. 6. For our heauenly father [c] knowing (as Christ saith in another case,) what we stand in need of; hauing giuē vs to be [f] born a new, leaueth vs not vtterly, as poore [g] Orphans to shift for our selues, in the middest of so many daungers, by meanes of so pestilent enemies. But knowing of what [h] mettall, and mould we be made of; and well foreseeing how these, by their force and flatte-

c Mat. 6. 32.

f 1 Ioh. 3. 1. 1 Pet. 1. 23.

g Hose. 14. 4.

h Psal. 103. 13. 14.

ries; haue laide, (as it were) euen i heapes vpon heapes, of such as sometime seemed to haue made not only good beginnings, but answerable proceedings also in grace: hath in his loue & mercy k prouided, for thee and mee, if we be not l wanting to our selues; both m wisedome from Christ, to preserue vs from being (like n fools) ensnared by their entisements to our destruction; as also o vertue, and power from Christ, to keepe vs that wee bee not vtterly wracked

i Acts 5.1. Acts 8.13. Mat.27.3. 2 Tim.4. 10. 2 Pet. 2. 20. 21.22.

k 1. Thess. 5. 23.24.

l Heb.10.39.

m 1 Cor.1.30 2 Tim. 3.15.

n 2 Sam.2.33 34.

o Ioh.15.5. 2 Cor.12.9. Phil.4.13.

wracked through their forcible and violent assaults.

But thou wilt say, Christ is[p] gone into heauen farre out of my reach: how shall I then escape perishing? Is he so? [q] Well is it for thee, poore soule, that thy head is now for thee in heauen, for thereby art thou (beeing a member of his mysticall body) out of daunger to bee drawned. And I say vnto thee moreouer[r] had not this thy good Lord and mine, ascended [s] farre aboue all heauens;

p Acts 1.9.

q Ioh.14.28.

r Ioh.7.39. Iohn 16.7.

s Ephes.4.

then had we been destitu-
ted of the best part of our
spirituall furniture, to re-
sist these three deadly ene-
mies. For he ascended far
aboue all heauens, that he
[1] Acts 2.33. *might fill vs with Faith,*
Hope, Loue, &c. the fruits
of his spirit.

If then the Deuill, like
a Lion vexe thee, with his
daily roaring vpon thee;
and the world, with the
flesh her sister, in their
rage, make out all their
powers after thee, much
like a beare robbed of her
whelps, because they haue

now

now [u] vnrecouerably lost all their interest in thee: daily vrging thee with this, that either the work of thy conuersion begun, is not found; or if it be, yet ere long thou must be forced to recoyle: and thereto peraduenture (the better to effect what they desire) lay battery against thy Faith, hope, and patience, &c. [z] by store of inward tentations; and it may be also by plying thee with outward crosses in the [y] flesh, and afflictions: yet as a good souldier of Christ

[u] Heb. 2. 14. 15. Iohn. 10. 27. 28. 29.

Rom. 7.

[z] 2 Cor. 12. 7. 8.

[y] 1 Cor. 7. 28. Iob. 1. & 2.

2 Tim. 2. 1. 3. Christ, bee thou strong in that Grace which is in Christ Jesus. For Christ thy [a] captain, hath of purpose brought thee foorth into the fielde, and into [b] combat with these mighty enemies, that he might [c] teach thy yet vnexperienced hands to war, and thy fingers to fight. Hee stands by, to back thee; & to couer thine head in this short [d] day of thy spirituall battell, and hath already [e] receiued vpon his own soule & body, the dint of all the blowes: that they can-

[a] Ioſh. 5. 14.
[b] Eph. 6. 12.
[c] 1 Sam. 17. 33. 39. Pſal. 144. 1.
[d] Heb. 12. 1. 2
[e] 1 Pet. 5. 10. 2 Cor. 4. 16. 17.
[f] Iſa. 53. 4. 5.

cannot wound thee [g] mortally. Be not thē dismayed. But thou wilt say, these enemies haue [h] neuer done with me, and whilest the fight lasts, they encounter me so fast with [i] change of weapons, that I feare in the ende I shall lose the field. O good brother, or good sister, who euer thou art, let me speak one [k] word in thine eares, & to thine heart. Haue they change of spiritual dart, to wound thee withall, and hath not Christ thine head infused into thy soule, change of spiri-

g Rom.8.37. 38.39.

h Rom.7.24.

i See Mat.4.

k Gen.50.21. Ruth.2.13.

spirituall graces to resist them withall? Be thou thus farre encouraged, & comforted therefore in the Lord; no [l] tentation can befall thee from any of these thy deadly enemies, for which thou hast [m] not a particular grace of the Spirit (if not many to one) to defend thy selfe with against it, and in the end to [n] ouermatch the same.

[l] 1 Cor. 10. 13.

[m] See Eph. 6

[n] Rom. 8. 37.

How soeuer beeing as yet but a new-borne babe, it may be, thou thinkest it is not so; but so it is, and thou maist haue, and I doubt

doubt not haſt often had, the vſe of ſundry graces in thee, which happily thou art not aware of.

*Now one maine cauſe (among other) which (I confeſſe) hath ledde me to proceed thus far, in Anatomizing (If I may ſo ſpeake) of theſe heauenly Graces in this booke enſuing, was, to giue my ſelfe ſome better light into the diſtinct & ſeuerall * vſes of them, then otherwiſe I had. Now if out of ſo weak endeuors, any benefit may redound vnto thee, giue God*

* For it was not my drift, good reader to pleaſe thee, or my ſelfe herein, with a ſpeculatiue knowledge, of Faith, Hope, &c. as if it were enough meerly to ſee what might be ſaid of them: but knowing what the ſpirit ſpeaketh of theſe, that the heart might bee truely affected therewith.

God, I pray thee, the glory, and helpe mee with thy prayers. And where thou findest my self, or the Printer to haue failed, it shall bee thy part, friendly to pardon our fatlingt; knowing that heerein wee haue done what we could, not as we would: especially in the title of prayer, pag. 160. line. 8. for Gods spirit, read, God in spirit.

Farewell

The Contents.

Seauen Diuine Graces.

1 *Faith.*
2 *Hope.*
3 *Loue.*
4 *Peace.*
5 *Ioy.*
6 *Patience.*
7 *Prayer.*

1 As touching faith, there is obserued.

1 *What faith is.*
2 *Who are the principall efficients of faith.*
3 *And who the instrumentall causes thereof.*
4 *What it worketh.*
5 *Faiths Epithites.*
6 *Where Faith is commanded.*

7 *Where*

7 *Where Faith is commended.*
8 *The necessity of Faith.*
9 *Obiects of Faith.*
10 *Companions of Faith.*
11 *Degrees of Faith.*
12 *What plenty there is of Faith in the World.*
13 *Of the nature of Faith.*
14 *Wherein saving Faith differs from counterfet Faith.*
15 *Kinds of Faith.*
16 *Dueties to bee performed touching Faith.*
17 *The Priviledges of such as haue this true Faith.*

2 Touching Hope, is obserued.

1 *What it is.*
2 *The author of it.*
3 *Hopes obiects.*
4 *Her subiect.*
5 *Her companions.*
6 *The kindes of Hope.*
7 *The necessity of Hope.*
8 *The nature of Hope.*
9 *Her appellations.*

10 *Dueties to bee performed touching Hope.*

3 Touching Loue is obſerued,

1 *What it is as it reſpects God.*
2 *The obiects of Gods Loue.*
3 *The obiects of Chriſts loue.*
4 *How God hath manifeſted his Loue.*
5 *How Chriſt hath manifeſted his Loue.*
6 *What Loue is, as it reſpects man.*
7 *The efficients of this Loue.*
8 *Operations of Loue.*
9 *What promiſes appertain to this vertue of Loue.*
10 *The meaſure of our Loue to God and Chriſt.*
11 *Meaſure of our Loue to Man.*
12 *Where Loue is commanded?*
13 *Where Loue is commended.*
14 *Exhortations to Loue.*
15 *Properties of Loue.*
16 *Loues*

16 *Loues Epithites.*
17 *The ſeat of Loue.*
18 *The companions of Loue.*
19 *The neceſſity of Loue.*
20 *Duties to bee performed about Loue.*
21 *Triall of Loues ſoundnes.*
22 *The meaſure thereof.*
23 *The priuiledges belonging to ſuch as loue God, and Chriſt, and Chriſtians.*

4 Touching Peace is obſerued.

1 *A threefold diſtribution of Peace.*
2 *The principall efficients of Peace.*
3 *The matter of our Peace.*
4 *The publiſhers of it.*
5 *The excellency of it.*
6 *Where it hath the ſeat.*
7 *Companions of Peace.*
8 *Meaſure of it.*
9 *Kinds of Peace*
10 *Of Peace as it concernes man and man.*
11 *Inducements to peace.*
12 *Encou-*

12 *Encouragements to peace-making.*

5 Touching Ioy, is obſerued,

1 *Who are the efficients of ſpirituall Ioy.*
2 *Obiects of our Ioy.*
3 *Chiefe matter of our Ioy.*
4 *What meaſure of Ioy ſhold content vs.*
5 *Epithites giuen to Ioy.*
6 *Manner of our Ioy.*
7 *Meaſure of our Ioy.*
8 *Nature of this Ioy.*
9 *Where Ioy hath her ſeat.*
10 *Exhortations to Ioy.*
11 *Continuance of Ioy.*
12 *Companions of Ioy.*
13 *Duties touching Ioy.*
14 *Of carnall and ſinfull Ioy.*
15 *The priuiledges of ſuch as are endued with true Ioy.*

6 Touching Patience is obſerued.

1 *The author of it.*
2 *A twofold definition of it.*
3 *The*

3 *The necessity of Patience.*
4 *How faith brings forth patience.*
5 *How tribulation brings forth Patience.*
6 *How Patience brings forth Experience.*
7 *Patience diuersly exercised*
8 *Patternes of Patience.*
9 *Companions of Patience.*
10 *Extent of Patience.*
11 *Exhortation to Patience.*
12 *Encouragements to Patience.*
13 *Epithites giuen to Patience.*

7 Touching Prayer is obserued.

1 *What Praier is.*
2 *The parts of Praier.*
3 *To whom we must pray.*
4 *By whom we must pray.*
5 *Through whom wee must pray.*
6 *Who must pray.*

7 For whom we must pray.
8 For what we must pray.
9 Kinds of Prayer.
10 Circũstances about praier
11 Prayer commanded.
12 Prayer commended.
13 With what, Prayer must be ioyned.
14 From what roote Prayer springeth.
15 Helpe of Prayer.
16 Companions of Prayer.
17 Lets of Prayer.
18 Encouragements to prayer from sundry examples of such as sped in their suites to God: and in their suites to Christ, neuer missed.
19 Of some that Christ cured at their owne intreaty.
20 Of some that Christ cured at the intreaty of others.
21 Of some that Christ cured without being intreated.
22 Of some cured by Christ, who had bin long diseased, and otherwise past cure.
23 What

23 *What extraordinary euents haue followed vpon the prayers of the faithfull, in the primitiue Church.*

24 *With the vse thereof.*

25 *And so the whole booke concluded with a Prayer.*

THE

THE CONVERTS *Catechisme.*

WHEREIN SEVEN of the Diuine vertues of the Holy Spirit are *Anatomiz-d.*

And first of Faith.

Question.

What is Faith?

Answ. A beleefe to bee saued through the grace of Christ, *Act.* 15. 11. See *Act.* 13.

Ephes. 2. 8.

13.38.39. and *chap.*10. 43. See *Hebr.* 11.1.

Q. *Who are the principall efficients of Faith?*

A. The principall efficients of Faith, are the three persons in Trinity; Father, Sonne, and holy Ghost.

1. Touching God the Father thus: *Col.* 2.12. In whom ye also are raised vp together, through the[a] faith of the operation of God. *Acts* 18.27. Hee holp them much which had [b]beleeued through grace. See *Iohn* 6. 44. In 1 *Thess.* 1. 11. called the worke of Faith, because God works it in vs.

2. Touching God & Son thus, *Hebr.* 12.2. Looking vnto Iesus the author and finisher of our faith, *Iam.* 2.1 1 *Pet.* 1.21. Which by his meanes

[a] Through Faith which commeth from God.

[b] Were enlightened through the grace of God to beleeue.

[c] means do beleeue in God.

3 Touching God the holy Ghoſt thus; 2 *Corin.* 4. 13. And becauſe wee haue the ſame [d] ſpirit of Faith, according as it is written, I beleeued, therefore haue I ſpoken; wee alſo beleeue, and therefore ſpeake. *Rom.* 15.13. Now the GOD of hope fill you with all ioy & peace in beleeuing, that ye may abound in hope through the [e] power of the holy Ghoſt, See *Act.* 14.27.

Q. *How is Faith wrought?*

A. Inſtrumentally, by the preaching of the Goſpell: the inward operation of the holy Ghoſt accompanying it. See *Rom.* 10.8. This is the [f] word of Faith which wee preach. *Epheſ.* 1. 13. And *Rom.* 10.17. Then

[c] We cannot come to beleeue in God, but in, & by Chriſt.

[d] That Faith which the Spirit of God inſpireth.

[e] All the graces heere mentioned, of which Faith is one, are ſaid to proceed frō the Holy Ghoſt.

[f] So called becauſe it is the meanes to beget Faith, 1 Pet. 1.23.

g God by the ministery of the Gospell, illuminates our hearts to beleeue.

*This worde *come*, is put for beleeuing.

h The father drawes vs to the Sonne no otherway then by the holy Ghost.

i But we are regenerated by Faith. *Acts* 15.9.

k That is, by *Iohns* Ministerie.

l The office of the Ministers is, to draw vs to Faith, by the word preached. 2. *Cor.* 5.20.

g Faith is by hearing, and hearing by the word of God. *Acts* 4.4.

2 By the operation of the holy Ghost. *Iohn* 6. 44. No man can * come to mee (saith Christ) except the Father, which hath sent me, h draw him. See *Acts*. 16.14.

3 The begetting of Faith in vs is also attributed to the Ministers, 1 *Cor*. 4.15. for in Christ Iesus I (saith *Paul*) haue i begottē you, through the Gospell. *Iohn* 1.7. This same came for a witnesse, that all men * through him might beleeue.

So 1 *Cor*. 3.5. Who is *Paul* then? And who is *Apollos*? but the ministers by l whom ye beleeued, and as the Lord gaue to euery man: see 1. *Cor*. 15.11. and 2. *Cor*.

13.

13.5. 1 *Tim.* 1.2. Saint *Paul* thus greetes *Timothy:* Vnto *Timothy* my naturall Sonne in the Faith, Grace, Mercy, & Peace, &c. Vpon which place thus writes M^r. *Calvin:* True it is, that as concerning Faith, wee haue all of vs but one Father; that is to ſay God. For he it is, who regenerates vs all, by his word, and by the vertue of his holy ſpirit. Hee alone then is the worker of Faith; yet receiues he alſo into the communication of this honor with him, thoſe whom hee pleaſeth to vſe as his inſtruments in this buſineſſe. And yet takes he not ought therby from himſelfe. God then was the ſpirituall Father of *Timothie*: yea, to ſpeake properly, his onely

Father. But S. *Paul* whose ministery God imployed to beget *Timothie* to the Faith, attributes this title to himselfe by way of an inferiour Father, See 2. *Tim.* 1. 2. *Tit.* 1. 4.

Q. *How is Faith increased?*

An. By hearing. *Rom.* 1. 17. By reading. *Iohn* 20. 31. By prayer. *Mark.* 9. 24. *Luk.* 17. 5. By the vse of the Sacraments, *Rom.* 4. 11.

Q. *You haue shewed what Faith is: & who are the principall and inferior efficients of Faith: Now shew what notable things are brought to passe by this Faith.*

An. By it wee receiue Christ. *Ioh.* 1. 12.

By it we possesse Christ, *Ephes.* 3. 17.

By

By it wee finde all sufficiencie of grace in Christ, *Iohn* 6.35.

By it wee are iustified, *Rom.*5.1. *Gal.*2.16. and 3.8. *Act.*13.39.

By it wee haue accesse to the throne of grace, in all our needs, *Rom.*5.2. *Ephes.* 3.12.

By it we are regenerated, *Act.*15.9.

By it wee are sanctified, *Acts*26.18.

By it we are all made the Sonnes of God, *Galat.*3.26. *Ioh.*1.12.

By it wee obtaine peace with God, *Rom.*5.1.

By it wee are conserued and kept from vtter Apostacie and backsliding, *Heb.*10. 39.

By it wee ouercome the

Christ with all his benefites, are obtained of vs by this grace of precious Faith. 1 Pet.1.3.4.

world, 1 *Iohn* 5.4.

By it, are wee enabled to quench all the fiery darts of the Deuill, *Epheſ.*6.16.

By it, wee receiue the [m] right of our adoption, *Iohn.* 1.12.

By it, all things are made poſſible to vs, *Mark.*9.23.

By it, we obtain whatſoeuer we ask of God in praier, *Mat.*21.22.

By it, both our perſons and actions are acceptable to God, *Heb* 11.4. *Rom.*5.2.

By it, we are [n] kept heere in this world, for our heauenly inheritance in the world to come, 1. *Pet.*1.5.

By it, wee are ſaued, *Acts.* 15.11. See *Eph.*2.8.

By it we haue euerlaſting life, *Ioh.*3.15.16.18.36. and 6.47.

By

[m] Being ingrafted into Chriſt by Faith, wee receiue the right of adoption: and of the childrē of wrath are made the children of God.

[n] So that, howſoeuer we are inuironed with infinite perils here below, yet wee are preſerued from periſhing in them, by Faith.

By it, wee are out of the daunger of eternall death, *Ioh.* 11.26.

By it, we become the o children of light, *Iohn.* 12. 36.

By it, we escape out of that wofull estate of p darknesse, wherein by nature wee lye plunged, *Ioh* 12.46.

By it, wee are made wise vnto saluation, 2. *Tim.* 3. 15.

Finally by it, during our life we liue, *Rom.* 1.17. *Gal.* 20.20. and 3.11. *Hebr.* 10. 38. At length (in the ende of our life) with good report, *Heb.* 11.2.39. we shall dye; *Heb.* 11.13. and afterwards eternally saued, *Iohn.* 3.16.

o So as being brought into that estate, we shal enioy it to the end

p For where Gods grace is wanting, there can be nothing but horrible darkenes.

Q. *What titles or appellations are giuen to this Faith?*

A. It hath giuen vnto it

the names of full assurance, *Rom.*4.21. *Heb.*10.22. *Heb.* 6.11. *Rom.*4.21.

Effectuall Faith, 1.*Thessal.* 1.3.

Worke of Faith with q power, 2 *Thes.*1.11.

Vnfained Faith, 1 *Tim.*1. 5. 2 *Tim.*1.5.

Precious Faith, 2 *Pet.*1.1. 1 *Pet.*1.7.

The common Faith, *Tit.* 1.4.

Most holy Faith, *Iud.* 20.

Like r Faith, 2.*Pet.*1.1.

The Faith of Gods s Elect *Tit.*1.1.

The Faith of our Lord Iesus Christ, *Iam.*2.1.

Stedfast Faith, *Col.*2.5.

The Faith of Iesus, *Rom.* 3.26. *Reuel.* 14.12.

Faith of the Saints, *Reuel.* 13.10.

Doore

q Faith is precious; we are weake. Satan is strong; wee need no lesse the the mighty power of God to support our Faith.

r So called because all haue like iustification by it in Christ.

s So called because it is only proper to them. Acts 13.48.

Doore† of Faith, *Act.* 14. 27.

Q. *Where is Faith commanded?*

Anſ. In *Marke.* 11. 22. Haue the Faith of God; or haue Faith in God.

In *Ioh.* 14. 1. Yee beleeue in God, beleeue alſo in me.

In 1 *Iohn.* 3. 23. This is then his Commandement, that we belieue in the name of his Sonne Ieſus Chriſt.

In *Hebr.* 11. 6. Hee that commeth to God, muſt beleeue that God is.

Q. *Where is it commended?*

An. O woman, great is thy Faith. *Mat.* 15. 28.

Luk. 7. 9. I haue not found (ſaith our Lord Chriſt) ſo great Faith, no not in Iſraell.

† So called, not only becauſe the Goſpell was outwardly preached to the Gentils, but by the Illumination of the ſpirit they were called to the Faith with efficacie.

ell. And bleſſed is ſhe (ſaith *Elizabeth*,) that beleeued, for thoſe things ſhal be performed, which were tolde her from the Lord, *Luk.*1.45

Ieſus ſaid, *Thomas*, becauſe thou haſt ſeene, thou beleeueſt: bleſſed are they that haue not ſeene, & haue beleeued, *Ioh.*20.29.

It is one of the chiefeſt works God requireth of vs, to beleeue in Chriſt, *Ioh.* 6. 28. 29. Whom ye haue not ſeene, and yet loue him, in whom, now though ye ſee him not, yet do you beliue and reioyce with ioy vnſpeakeable and glorious, 1. *Pet.*1.8. See *Mat.*16.17.

Q. *Now tel me, what is faiths chiefe and maine oppoſite?*

A. Vnbeleefe, 2 *Cor.*4.4. See *Rom.*4.20. *Mat.*17.20.

Q. *Where*

Qu. *Where is vnbeleefe taxed?*

An. In *Hebr.*3.12. Take heed (brethren) leſt at any time there be in any of you an euil [u] heart of vnbeleefe, to depart away from the liuing God. And in *Mark.* 16.14. and *Luk.*24.25. See how bitterly the diſciples are reproached for it. See *Rom.*3.3. and 2.*Tim.*2.13.

[u] There is a totall, and a partial vnbeleefe: the firſt of theſe is meant heere; of the other, ſee Mark.9.23. 24.

Q. *Where finde you any complaining of it?*

A. In *Marke.* 9. 23. 24. Where a poore man is ſaid with teares to complaine thus of it: Lord I beleeue; helpe my vnbeleefe, See *Pſ.* 22.1.

Q. *What hurt hath come of vnbeleefe?*

A. In *Mat.*13.5. It is ſaid; that 1. Chriſt did not many

ny * mighty works (no not in his owne countrey) becauſe of their vnbeleef. And *Mark* ſaith, *6.6.* that he maruelled thereat; and therfore went from one part to another, by the villages teaching.

* The power of Chriſt was ready to haue healed them, but by their vnbeleefe it was hindred, ſo that the riuer of his diuine vertue was as it were dãmed vp. See Mat. 17.19.20.

2 Moreouer, in *Rom.* 11. 20. I reade that the Iewes, (Gods firſt & ancient people) were cut off, and depriued of the promiſes of ſaluation, by reaſon of their vnbeleefe.

3 To x vnbeleeuers nothing is pure, but euen their mindes and conſciences are defiled, *Tit.* 1. 15.

x Infidelity is of ſuch an infectious nature, that it not onely defiles the man himſelf in whom it is, but euery thing elſe that he medleth with. See Luk. 16. 15.

Q. *What makes this ſinne ſo odious to God?*

A. 1 Firſt becauſe it robbeth him of the praiſe of his truth, power, and mercy.

2 Se-

2 Secondly, it makes him a lyar. 1.*Ioh.*5.10.

3 Thirdly it violateth or defaceth the whole truth of the Goſpell.

4 Laſtly, becauſe it is euer accõpanied with hardnes of heart, *Mark.*16.14.ſee alſo *Mark.*6.6.

Q. *What vſe make you of this.*

Anſw. Aboue all other ſinnes to ſtriue againſt an vnbeleeuing heart: No ſin deſtroyeth vs; ſo wee haue faith to beleeue the remiſſion of ſinne.

Q. *Shew yet further the hurt that comes by this vnbeleefe?*

An. 1 In *Heb.*4.2. It is ſaid; That the word which Gods people in olde time heard preached vnto them, pro-

y Vnbeleefe makes a diuorce betweene Gods blessing vpō his holy ordinances, to the vnbeleeuers, which the faithfull to their great cōfort enioy.

y profited them not, because it was not mixed with faith in them that heard it: See 2. *Cor.* 4. 3. 4.

2 Also in *Heb.* 3. 19. The Apostles conclusion of that chapter is, that the Iewes could not enter into Gods rest (meaning the holy land) because of their vnbeleefe.

3 To which purpose, all the plagues that befel them, after their deliuerance out of Egypt, are attributed to vnbeleefe, *Iude* 5.

a As if hee should say, let such look for nothing but eternall death, who wilfully refuse Christ, because life consists only in him by Faith.

4 In *Iohn.* 3. 18. Christ pronounceth a most dreadful (yet true) sentence, That he which beleeueth not a is condemned already, because he hath not beleeued in the name of the only begotten Sonne of God.

The like also in most ter-

rible

rible ſort is threatened by S. *Iohn* the Baptiſt, in *Ioh.3.36.* Hee that beleeueth in the Sonne, hath euerlaſting life: and he that beleeueth not the Sonne, ſhall not ſee life, [b] but the wrath of God abideth on him. See *Iohn* 8.24.

[b] That is, ſhal not enioy life. No doubt but Iohn in thus threatning vnbeleeuers, meant the rather to prick vs forward to Faith in Chriſt.

The like fearefull threats are mentioned, *Mar.* 16.16. And 2 *Theſſ.* 2.12. *Iohn* 12.47.48. *Act.* 13.41.

In *Reuel.* 21.8. It is ſaide that the fearefull and vnbeleeuing ſhal haue their parts in the lake, which burneth with fire and brimſtone, which is the ſecond Death.

Now (Lord) feare our hearts from yeelding our ſelues ouer, to this ſo hatefull and curſed a ſinne of vnbeleefe: and plant thou in our hearts, O Lord, by thy word, & the powerfull operation

A Prayer.

tion of thine holy Spirit, that ſanctified grace of a true Faith in thine onely Sonne Ieſus, whom thou haſt ſent; euen for the ſame thy Sonne Chriſt Ieſus ſake, Amen, Amen.

Q. *Now proceede on forwards, and ſhew in the next place, what great neceſſity there is of this faith.*

An. We haue ſeene it in part already, but the neceſſity of it, is further ſhewed vnto vs, in theſe few ſentences.

1 *Heb.*11.6. The Apoſtle ſaith: That[c] without Faith, it is vnpoſſible to pleaſe God. Without it wee cannot glorifie God, *Ioh.*11.40.

2 *Rom.*14.23. Whatſoeuer is not of Faith, is ſinne. With out it wee periſh eternally.

[c] No more then *Iacob* could haue pleaſed his father *Iſaak*, had he not come cloathed in the garments of his elder brother *Eſau*

3 *Iohn* 8. 24. I ſaid therefore vnto you, that yee ſhall die in your ſins: for [d] Except ye beleeue that I am he, yee ſhall die in your ſinnes.

4 Aboue all (ſaith *Paul*) take the * *Shield of Faith*, *Epheſ.* 6. 16. In 1 *Theſſ.* 5. 8. Faith is called a *breſt-plate*.

5 By it we obtain health of ſoule & body, *Luk.* 8. 50. Chriſt ſaith to *Iairus*, onely beleeue, and [e] ſhee ſhall bee ſaued. And euer lightly, Chriſt diſmiſſeth his patients thus; Thy Faith hath ſaued thee. *Luk.* 7. 5. *&c.*

Q. *Shew now what are Faiths obiects.*

A. Faith euer ſeekes out obiects anſwerable to her owne nature: ſhe is of a diuine and ſpirituall nature, and therefore onely high & excellent

[d] For without Faith, we can neither haue righteouſnes Imputed, nor newnes of life.

* Euery one that is experienced in war, knowes what neceſſitie there is of theſe two pieces of armour.

[e] Meaning his daughter

See Acts 3. 16.

excellent things are her fit and naturall obiects.

f One God in three distinct persons.

1 Firſt of all then f God is ſaid to be her obiect, 1 *Pet.* 1.21. That your Faith and hope might be in God, See 1. *Tim.* 4. 10. 1. *Theſſ.* 1. 8. your Faith alſo which is towards God, is ſpread abroad &c. *Rom.* 4.3. *Abraham* ſ beleeued God, See *Act.* 27.25. *Rom.* 4.5. To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, &c. See *ver.* 24. *Heb.* 11.6. *Ioh.* 4.44. *Act.* 16. 34. It is ſayd of the Iayler, that hee reioyced; becauſe that he, with all his houſhould beleeued in God.

ſ Beleeuing God is to be vnderſtood of beleeuing in God; becauſe this Faith obtained the righteouſnes of Chriſt Imputed.

2 Secondly, Chriſt is ſaid to be the obiect of faith, *Ioh.* 14.1. Let not your harts be troubled, yee beleeue in God,

God, [h] beleeue alſo in mee.

Epheſ. 1.15. After that I heard of the Faith which ye haue in the Lord Ieſus, &c. *Coloſ.* 1.4. and *chap.* 2.5. *Iohn* 11.25. Hee that beleeueth in mee, though hee were dead, yet ſhall he liue.

Verſe. 26. And whoſoeuer liueth, and *beleeueth in mee?* ſhall neuer dye, *Iohn* 3.36.

Acts 19.4. Then ſaide *Paul*, *Iohn* verily baptized with Baptiſme of repentance; ſaying vnto the people, that they ſhould *beleeue in him*; that is, in Chriſt Ieſus, ſee *Act.* 20.21. *Gal.* 2.16. See *Iohn* 5.46. *Iohn.* 9.35.

3 The Holy Ghoſt, the third perſon in the holy Trinity, is alſo the obiect of Faith, ſeeing hee is equall God

[h] It is one of the chiefe articles of our Faith, to beleeue in one Lord Ieſus Chriſt: See the contrary reproued, Ioh. 5. 38. & 6.36. & 10.25. & Ioh. 16.8.9.

God, with the Father and the Sonne, *Matth.* 28. 19. 2. *Corinthians.* 13. 13. 1 *Iohn* 5. 7.

4 The bloud of Christ, *Rom.* 3. 25. whom God hath set forth to be a reconciliation through Faith in his [i] bloud.

5 Also the [k] workes of Christ, *Iohn* 10. 38. Though ye beleeue not mee, saith Christ, yet beleeue the workes, that yee may know and beleeue, that the father is in me, and I in him, ver. 37.

Iohn 14. 11. Beleeue mee that I am in the Father, and the Father is in mee: at the least beleeue mee for the workes sake.

6. Lastly the holy Scriptures. *Iohn.* 20. 31. These things

[i] Bloud is heere put for the whole sacrifice of Christ which Faith fixeth her eye vpon.
[k] Faith looks to the works of Christ, the better to stablish her selfe in the doctrine of Christ.

things were written that ye might beleeue, *Iohn.* 4.41. 1 *Iohn* 5.13. Theſe things haue I written to you that beleeue, that yee may beleeue. *Luke* 24.25. O fooles and ſlow of hart, to beleeue all that the Prophets haue ſpoken.

Acts 24.14. Beleeuing all things which are written in the Law and the Prophets. See *Acts* 26.27. and 27.25. 2.*Cor.* 8.7. Therefore as yee abound in euery thing, in [l] Faith and word, (that is the word of God) and [m] knowledge, &c.

[l] Faith groweth to her excellencie, by being much conuerſant in the word

[m] Knowledg is here taken for that wiſdome which is gotten by long experience.

Q. *There are yet other queſtions touching Faith, ſhew then which bee the companions of Faith.*

An. You ſhall finde linked together, Faith, Hope, and

and Loue, euen theſe three, 1 *Cor.* 13.13.

n Effectuall Faith, diligent Loue, Patience, of hope, 1. *Theſſ.* 1.3.

Faith, and Gods Election, *Acts* 13.48.

Faith & the holy Ghoſt, *Acts* 6.5. and 11.17. and 19. 2. 2. *Cor.* 4.13.

Faith and forgiueneſſe of ſinnes, *Acts* 10.43.

Faith and regeneration, *Acts* 15.9.

Faith and ſanctification, *Acts* 26.18.

Faith and conuerſion, *Acts* 11.21.

Faith and the holy Spirit of promiſe, *Eph.* 11.13.

Faith and repentance, *Mark.* 1.15.

Faith and Prayer, *Iam.* 1. 5 6. *Mat.* 21.21.

n See a ſhort Epitome of true Chriſtianitie: liuely Faith: labor of Loue: Hope ſupported with patience.

Faith and Adoption, *Gal.* 3. 26. *Iohn* 1. 12. *Eph.* 1. 13.

Faith and newnes of life, *Rom.* 6. 8.

Faith and knowledge, *Ioh.* 6. 69. and 17. 8. 1 *Iohn.* 4 16. 1 *Tim.* 4. 3. 2. *Tim.* 3. 15. and 1. 12. *Iohn* 10. 38. 2. *Cor.* 8. 7.

Faith and a good conscience, 1. *Tim.* 1. 5.

Faith and workes, *Iam.* 2. 17. 18. 20. 22. 24. 26. *Tit.* 3. 8. ° This is a true saying, and these things I will thou shouldest affirme, that they which haue ᵖ beleeued, might be carefull to shew forth good workes. These things are good and profitable vnto men.

° In waighty matters he vseth this preface in both the Epistles to Timothie, 1. Tim. 1. 15. 2. Tim. 2. 11.

ᵖ Heer is set out the root with the fruit which may not be seuered. There must be a root ere there can be fruit: and where this root of faith is, her fruit which is good works cannot be absent.

Faith and Loue, 2. *Thess.* 1. 3. 1 *Thess.* 3. 6. *Ephes.* 1. 15. *Col.* 1. 4. 1. *Ioh.* 3. 23. 1. *Thess.*

5.8. 1. *Tim.* 6. 11. and 1. 14. 2. *Tim.* 2. 15. 1. *Tim.* 1. 5.

Faith in Christ, and loue to Christ, *Ioh.* 16. 27.

Faith and Hope, 1. *Pet.* 1. 21. *Gal.* 5. 5.

Faith & peace; *Rom.* 5. 1.

Faith and a true heart, *Heb.* 10. 22.

Faith and a pure heart, 1. *Tim.* 1. 5.

Faith and Ioy, *Act.* 16. 34.

Faith, Ioy, & Peace, *Rom.* 15. 13.

Faith with Ioy, vnspeakable, and glorious, 1. *Pet.* 1. 8.

Faith and perseuerance, *Iohn* 8. 31.

Faith and patience, *Heb.* 6. 12. 2. *Thes.* 1. 4.

Faith with thanksgiuing, *Col.* 2. 7.

9 To Gods Ministers.

Faith, diligence, vtterance and 9 loue, 2 *Cor.* 8. 7.

Faith

Faith, confidence, and boldnes, *Ephe.* 3.12. *Act.* 27. 25.

Faith and saluation, *Rom.* 1.16. 1 Cor. 1.21.

Faith and eternall life, 1. *Tim.* 1.16.

Faith and the saluation of our soules, 1. *Pet.* 1.9.

Faith and confession of sinnes, *Acts* 19.8.

Faith and a bould (yet meeke) confession of Faith, *Romanes.* 10. 9. 10. *Matthew* .16. 16. *Iohn* 11. 27. *Iohn* 6.68.69. and 9.38. and 1. 49. 50. and 4. 42. *Acts* 8. 37. 2. *Corin.* 4.13. Though not of all, in a like measure, *Iohn* 3.2. and 12.42. 1. Pet 3.15. 16.

Faith and Baptisme in such as are come to yeeres of discretion, *Acts.* 8. 12. 36. 37. and 18.8.

Faith & purenes, 1. *Tim.* 4.12.

Faith with holineſſe and modeſty, 1. *Tim.* 2.15.

Faith and afflictions, *Phil.* 1.29.

Faith, Vertue, &c. 2. *Pet.* 1, 5.

Faith with full aſſurance, *Heb.* 10.22. *Heb.* 6.11.

Q. *But hath euery true beleeuer all theſe graces, which accompany Faith?*

A. Yes, but not all in like meaſure. For theſe graces ſhine forth more or leſſe, as faith is more or leſſe. And rarely ſhall you ſee a Chriſtian in theſe daies ſhine forth indeed with all, or the moſt of theſe. But God be thanked, that hath not left himſelfe (euen in theſe daies) altogether without ſome

some witnesses of his free fauor in this behalfe.

Q. *In the next place, let vs see the measure or degrees of Faith.*

An. It is said, *Rom*, 12.3. That God hath dealt to euery man the [r] measure of faith, See *Ephes.*4.7.

Faith then in the Scriptures is said to be little, or great, strong or weake.

Of little Faith, Christ thus rebukes it in his Disciples, *Mat.*6.30. O [s] yee of little Faith! *Mat.*8.26. Why are ye fearefull, O ye of little Faith?

And *Mat.*14.13. O thou of little Faith, wherefore diddest thou doubt?

Of [t] great Faith Christ speakes thus, by way of admiration, O Woman great

[r] A measure of this faith, is set against fulnes or perfection of faith, which no man can haue in this life.

[s] Christs disciples are chidden for their littlenes of Faith.

[t] Whē those that had not such daily helps, are applauded for their great Faith.

is thy Faith, *Mat.*15.28.

And in *Mat.*8.10. It is ſaid of the Centuriõs faith, firſt that Chriſt maruelled thereat, and after ſaid to them which followed him, Verily I ſay vnto you, I haue not found ſo great Faith, no not "in Iſraell.

Of ſtrong Faith, it is ſaid, *Rom.*4.20. That *Abraham* ſtaggered not at the promiſe of God through vnbeleefe, but was ſtrong in faith giuing glory to God. See verſ.21. and *Heb.*6.11. *Heb.*10.22.

Of weake Faith it is ſaid, *Mark.*4.40. Why are yee ſo fearefull? How is it that ye haue no Faith? And *Luk.*8.25. Chriſt asks (with ſome indignation) where is your Faith?

In

" In many of the Pſalmes this word *Sela*, is put after a ſentence containing ſome matter of note. And ſurely me thinks, if all circumſtãces be well weighed; Chriſt doth euen in effect ſet his *Sela*, to this ſentence: as if hee ſhould ſay, mark it, marke it.

In *Mark.* 9.24. Lord I beleeue (saith the poore man) help my vnbeleefe, See *Luk.* 24.41. But how Christ pitieth and graciously tenders this weake Faith, most remarkeable is that in *Matth.* 12.20. where it is said, That a bruised reed shall hee not breake, and smoking flaxe shall hee not quench, &c. What is more contemptible then a bruised reed? Or weaker in outward appearance then flaxe, onely smoking, without flame? yet though faith bee neuer so shattered in sunder through Satans buffetings; Christ will be so farre off from dealing roughly, or boysterously with it, that he wil rather carefully cure and salue it. And though in regard ey-

ther of the light, or heate thereof, it be as dimme and duskish, as the smoaking flaxe; he will be so farre off from extinguishing or putting of it out, that hee will softly blow vp and kindle the poor smokings of faith, by the soft and still voice of his word and spirit, till it grow to flame out: So that the light and heate thereof, shall not onely yeeld comfort & refreshing to the party, that hath his poore sparkle thus reuiued, but euen to other also. Further to expresse this weake Faith, Christ compares it to a graine * of mustard seede: *Luke* 17.6. which as himself saith, is the least of all seeds, *Mat.* 13.32. Also in 1. *Thess.* 3.10. *Paul* hath this expression

* So it was at the first in *Nicodemus* Ioh. 3.2. But afterward, in Ioh. 19.39. See how this little graine of Faith grew to a good stature

sion of his loue, to his beloued *Thessalonians*: That hee praied night and day exceedingly, that hee might see their faces. But to what end might some say? That by the help of his Ministery he might accõplish that which was yet *lacking in the *Thessalonians* faith. And yet *ver.* 8. see what rare commendations he giues of them.

* Here note, that such as farre excell others in faith, are yet for all that far off from the perfectiõ of Faith.

Q. *But is there (or toward the end of the world will there be) plenty of this precious faith found on earth?*

A. Alas no, for it is, & euer wil be, very scãty in ỹ world For the first, *Paul* saith thus of it, 2. *Thes.* 3. 2. *That all men haue it not.* For ỹ other part of the question, Christ thus answers it, *Luke* 18. 8. But when the Son of man commeth,

y Meaning, it is so rare, that it is to be found in very few.

meth, [z] shal he find faith on the earth?

Q. *Some what would bee shewed more particularly, of the nature and properties of this Faith.*

An. 1 One of hir properties is, that (as hath been said) shee is commonly feeble and weake, *Mat.* 12. 20. *Mark.* 9. 24.

2 Another is, that she desires increase. *Luke.* 17. 5. Lord increase our faith, saith the Apostles to Christ.

3 A third is, that in time it riseth frō a smaller degree vnto a greater, *Rom.* 1. 17. For by it (as saith the Apostle) the righteousnesse of God is reuealed from [*] faith to faith.

4 Another is, that it esteemes highly of Christ, 1. *Pet.*

[z] Christ leaues his question vnanswered thereby intimating that the wofull want of faith in those times shall not verbally, but really resolue it. To wit that as *Paul* saith, it will not be found in all, no, it will be found in very few.

[*] Not from one faith to another, but from one degree of faith to another.

Pet. 1.8. Whom hauing not seene, yet ye loue: in whom though ye see him not, yet doe you beleeue, &c.

See 1 Pet. 2. 6. 7.

5 Moreouer it purifieth both heart and life. For the heart, *Acts* 15.9. And hee put no difference betweene them and vs, after that by Faith* he had purified their hearts. And for the life, *Act.* 11.21. And the hand of the Lord was with them, and a great number beleeued, and turned to the Lord.

* By faith we obtaine the blessednes mentioned, Mat. 5.8 And fitly is this purity sealed in the heart, for as a bright shining Image may be plainly discerned in a cleare & pure looking glasse: so doth the face as it were of the euerlasting God shine forth clearly in a regenerate heart.

6 A sixth property is, it growes so exceedingly. 2 *Thessal.* 1.3. That it commeth to full assurance, *Heb.* 6.11. We desire that euery one of you shew the same diligence, to the full assurance of hope, See *Rom.* 4. 20.21.

7 *More-*

7 Moreouer, she gets her selfe, fame and renowme.

1. *Thes.* 1. 8. Your Faith also which is toward God, is spread abroad in all quarters, that we need not to say any thing.

And in *Rom.* 1. 8. Your Faith, saith the Apostle, is published throughout the whole world.

8 An other property it hath, and that is this, that against all reason and sense, (opening her eares, & shutting her eyes) she giues glory to God, not doubting of his promise by vnbeleefe, but thus resolues with her selfe: well; God that hath promised, is able to perform it; and therefore in his time he wil vndoubtedly accomplish it. And therefore her nature

See Rom. 4. 20, 21.

2 See Heb. 11. 1.

nature is to see things absent, as if they were present, 2. *Corin.* 5. 7.

9 To be short, her nature is to bee communicatiue, *Rom.* 1. 11. 12. I long (saith *Paul*) *to see you, that I might bestow vpon you some spirituall gifts, and might bee comforted together with you, through our mutuall faith, both yours, and mine*; See *Phil.* 6.

10 Also to be operatiue, *Gal.* 5. 6. Faith which worketh by Loue, See 1. *Thess.* 1. 3.

And to apply the Generall promises particularly to her selfe. As for example, Christ saith, *Iohn* 3. 16. God so loued the world: &c. this is the generall promise: In *Galathians* 2. 20. *Pauls* faith teacheth him

him to apply this generall promise to himselfe thus; The Sonne of God hath loued mee [a poore sinner in the world] and hath giuen himselfe for me.

Also in *Mat.* 1.21. Thou shalt call his name Iesus, saith the Angell to *Marie*, for hee shall saue his people from their sinnes: this is generall, In 1 *Thess.* 1.10. *Paul* by this faith applies this generall, to himselfe, and his *Thessalonians* thus: looking for his Sonne from heauen, whom hee raised from the dead, euen *Iesus*, which deliuered vs from the wrath to come.

See Luke 1: 30.31.

11 Her nature also is, as hath beene said, to rest securely vpon Gods naked truth.

Acts

Act 27.25. *&c.* In a deadly danger & discouragement, *Paul* thus encourageth him selfe, and those that were with him in the Shippe. There stood by mee this night (saith *Paul*) the Angell of GOD, whose I am, and whom I serue,

Saying, feare not *Paul*, for thou must bee brought before *Cæsar*: and loe, God hath giuen vnto thee freely, all that saile with thee.

Wherfore sirs be of good courage, for I beleeue God, that it shall be so, as he hath told me.

12 And in an extasie, sometime it may be, not to beleeue for Ioy, *Luk.* 24.41. *Act.* 12.41.

13 Lastly, it hath this propertie, neuer to make hose

those who in deede possesseth it, ashamed, *Rom.* 10. 11. 1. *Pet.* 1. 2, 6. *Rom.* 9. 33.

Q. *Wherein differs counterfet Faith from this saving Faith?*

An. 1. The counterfeit Faith lasts not long.

Luke 8. 13. But they that are on the stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes; which for a * while beleeue, but in the time of tentation goe away: See an example, *Act.* 8. 13. *to* 25.

2. It rests onely in the historie, and this is called the diuels faith, *Iam.* 2. 19. Thou beleeuest that there is one God: thou dost ᵇ well: the Diuels also beleeue it, and tremble: which is nothing else

*As we haue it in our Prouerb, that which is soone ripe, is soone rotten: so fares it with these passionate beleeuers.

ᵇ But if thou rest there, thou wilt proue but an halfe Christian; such a one as was King *Agrippa*, Act. 26. 28 See. Heb. 11. 6.

elſe indeede but that dead carkaſſe of faith, which hath neither ſoule nor ſauing life in it. *Iam.* 2. 26. As the body without the ſpirit is dead, euen ſo the faith without works is [c] dead.

3 Another maine difference is, true Faith is euer ioyned with repentance & ſound conuerſion, *Act.* 11. 21 But the counterfeit Faith brings forth onely a counterfet repentance, as is to be ſeene in *Simon Magus*, *Iudas*, and the reſt.

4 It may be ſeparate from a ſanctified ſoule, 1 *Cor.* 13. 2. which neuer befalls a true faith, as we haue ſeen before in the companions of faith.

Q. *Whileſt we are now ſpeaking of Faith, I pray you let vs ſee the ſundry ſorts and kindes of*

[c] Idle, fruitles and barren.

[c] The counterfet faith hath her ſeat only in the brain; True Faith hath her ſeat in a true heart. Heb. 10. 22. Rom. 10. 9. 10.

of Faith?

Ans. You shall find them thus ranked.

1 Into a iustifying faith.

2 An historicall Faith.

3 A temporary Faith.

4 A miraculous Faith.

5 Faith also is often put for the Gospell.

6 Also for the first beginnings of Faith.

7 For faith in respect of things indifferent.

8 For profession of faith.

Q. *How then is it saide, Eph. 4. 5. that there is but one Faith?*

Answ. There is but one Faith, if you speake of that Iustifying Faith, which only makes vs new creatures, and workes by loue. For this faith hath onely one God in Christ to rest vpon for

Acts 15. 9. Galat. 5. 6. Iohn 17. 3.

for ſaluation: neither is it grounded vpon any other then on one onely truth of Gods promiſe, which is the Goſpell. Eph. 1. 13.

Q. *Where finde you a iuſtifying Faith mentioned?*

A. In *Rom.* 5. 1. Then being iuſtified by Faith wee haue peace with God, &c. 1 A iuſtifying Faith.

And *Rom.* 3. 30. It is one God, who ſhall Iuſtifie [d] circumciſion of faith, and [e] vncircumciſion through faith, *Acts* 13. 39. By him euery one that beleeueth is Iuſtified.

d That is, the Iew.
e That is, the Gentile.

Rom. 3. 26. That he might be Iuſt, and a Iuſtifier of him which is of the Faith of Ieſus.

Q. *Faith then Iuſtifies* [f] *alone.*

f For this phraſe Faith onely, See Luke 8. 50.

A. So it doth, but not that

that Faith which is alone, See *Gal.*5.6. *Iam.*2.14.

Q. *And where an historicall Faith?*

2 An historicall Faith.

An. In *Iam.*2.19. Thou beleeueſt there is one God, thou doeſt well, the diuels alſo beleeue it, and tremble.

3 A temporary faith.

Q. *And where a temporary Faith?*

An. In *Iohn.* 2.23. Now when hee was at Ieruſalem at the Paſſeouer in the feaſt, many ſ beleeued in his name, &c. *ver.*24. But Ieſus did not commit himſelf vnto them, becauſe hee knew them all. We haue ſeen the like before in *Luk.*8.13. and *Act.*8.13. ſee more, *Ioh.*5.35.

ſ There is a Faith, which is onely apprehended of the vnderſtanding, which quickly vaniſheth away, becauſe it hath not taken deep rooting in the hart.

Q. *Where find you a miraculous Faith mentioned?*

A. In 1.*Cor.*13.2. If I had all faith, ſo that I could remoue

moue[h] mountains, and had not loue, I were nothing: so in 1. Cor. 12.9. To another is giuen * Faith by the same Spirit: See Act. 14.9. Mat. 9.2. Mark. 2.5.

Q. *Shew where Faith is taken for the Gospell.*

A. Galat. 1.22. Hee now preacheth the [i] Faith which before he destroyed. Galat. 3.2. Receiued ye the spirit by the works of the law, or by the hearing of [k] faith? 1 Tim. 3.9. Hauing the [l] mysterie of Faith in a pure conscience, See Act. 6.7. & 8.13. and 24.24. 1 Tim. 4.1. In the latter daies some shal depart from the faith. See 1. Tim. 1.19. 1 Tim. 6.21. In which places, Faith is taken for the soundnes of doctrine.

[h] Mat. 17.20 A miraculous Faith. * That is a miraculous Faith.

[i] The doctrin of Faith, which is the Gospell.

[k] Doctrine of Faith, as before.

[l] The Gospel called a mysterie, because flesh and blood reueales it not.

And

And in *Rom.* 12.6. for the principles of Faith. Also for the beginnings of faith.

6 Faith taken for the beginnings of Faith.

Iohn 4.39. Now many of the Samaritanes of the city beleeued in him: and in verse 42. they say, now wee beleeue, not because of thy saying: for wee have seene him our selues, &c. see *Heb.* 6.1.

In *Iohn* 4.5. And the man beleeued the worde that Iesus had spoken: and in *ver.* 5.3. it is said againe, that he beleeued.

7 In respect of things indifferent.

It is also taken for Faith, weake or strong, in respect of things indifferent, *Rom.* 14.1.2. and 15.1.

8 For profession of Faith.

And in *Galat.* 6.10. The houshold of Faith, is taken for those that are ioyned with vs in the same profession

on of Faith.

1 *Tim.* 5. 12. The yonger widowes are saide to incurre damnation, for casting off their first [m] Faith.

[m] That profession of Faith, which at the first they vowed to Christ in their Baptismes.

Now followeth to be shewed,

1. *What the Ministers duety is to his people in respect of their Faith:*

2 *What duety one of vs oweth to another, in respect of our Faith.*

3 *And lastly, what duety euery Christian oweth in particular to himselfe, in respect of his Faith.*

1 For the first, the Minister ought often to question with his people about their Faith.

Luk. 8. 25. Then hee saide vnto them, where is your Faith?

Mark. 4. 40. How is it that ye

ye haue no Faith?

Iohn 9.35. Doſt thou beleeue (ſaith Chriſt to the man that was borne blind) in the Son of God?

Iob. 11.26. Beleeueſt thou this? ſaith Chriſt to *Martha.*

2 And where they ſee in any the good beginnings of faith, to hearten them on, *Iohn* 1. 50. Becauſe I ſaide vnto thee, I ſaw thee vnder the fig-tree, beleeueſt thou? Thou ſhalt ſee greater things then theſe.

3 Well, and rightly to ground the peoples Faith, 1. *Cor.* 2.5. That your Faith ſhould not bee in the wiſedome of men, but in the power of God.

4 To exhort them to continue in the Faith.

Act.

Acts. 13. 22. Confirming the Disciples hearts, and exhorting them to continue in the Faith, See *Act.* 13.42. and 11.23.

And also to abound in Faith, *Col.* 2. 7.

5 To be exceeding wary, in their walking before beleeuers. 1. *Thes.* 2. 10. Ye are witnesses, & God also; how holily, and iustly, and vnblameably wee haue behaued our selues among you that beleeue. See 2 *Cor.* 1. 12.

6 That their continuance with them, be for the furtherance and ioy of their faith, *Philip.* 1.25. And not like tyrants to domineere ouer their Faith, 2. *Corin.* 1. 24.

7 In some cases, by the losse of their owne liues wil-

lingly to confirme the peoples Faith.

*Phil.*2.17. Yea, & though I be [n] offred vpon the sacrifice & seruice of your faith, I am glad and reioyce with you all.

By all meanes to helpe forwards the Faith of those, in whom it is begun.

1 *Thess.*3.10. Night and day praying exceedingly, that we might see your face & might perfect that which is lacking in your Faith, See 2.*Thess.*2.11.

1 *Ioh* 5.13. I haue written to you that beleeue, [o] that ye may beleeue.

9 In times of persecutions and other discouragements, carefully to prouide for the comfort and confirmation of the peoples Faith,

[n] Those Ministers may truly be said to preach the Gospell, when they are ready to confirm that they haue taught, with their owne blood. See Act.15.26.& 21.13.

[o] He wrote to them that beleeued, to the end hee might more confirme thē in beleeuing

Faith, See 1. *Thess.* 3. 5.

1 *Thes.* 3. 1. *Paul* purposely sent *Timothy*, to the Thessalonians, to stablish & comfort them concerning their Faith, 2. *Thess.* 1. 11.

10 And where they see the Faith of their people, & other graces of the Spirit to grow and abound in them: to giue thankes to God for the same.

2 *Thessal.* 1. 3. Wee are bound to thanke God alwaies for you brethren; as it is meete, because your faith groweth exceedingly, and the loue of euery one of you all, towards each other aboundeth, See 1. *Thes.* 1. 2. 3. *Col.* 1. 3. 4.

11 To be patternes and examples of all heauenly vertues to the beleeuers.

1.*Tim*.4.12. Let no man despise thy youth, but bee vnto them that beleeue, an example in p worde, in conuersation, in loue, in q spirit, in Faith, in pureneſſe.

p As if hee should say, in words and deeds.
q In zeale. 2 Cor.10.16

12 To reprehend their slow proceedings in Faith, in regard that the weakenes thereof hinders the happy course of their Ministery.

Q. *What are the dueties, which one Christian owes to an other, in respect of their faith?*

A. 1 When we haue it, that we endeauor to bring others to it, *Iohn*.4.29. 39. 41.42.

2 And then to edifie and build vp one another in it, *Iud*.20. 1.*Pet*.3.15.

3 And as they haue but one Faith, so to see that they

they be of one heart, and of one soule, *Acts* 4.32.

Q. *And what are the duties, which every Christian oweth to himselfe, in regard of his owne Faith?*

A. 1 The first, is often to sift and examine himselfe about it, touching the soundnes of it, 1 *Cor.* 13.5.

[r] For which end, let him view the cõpanions of Faith formerly mentioned.

And if by diligent search he find it to be true.

2 Then his duty is, safely to keepe it, 2. *Tim.* 4.7.

3 And by all good means to nourish it [f] *Luke.* 17. 5. *Mark.* 9.24. [r] *John.* 20.31. [u] *Rom.* 1.17. [*] *Rom.* 4.11.

[f] By praier.
[r] By reading.
[u] By hearing.
[*] By the Sacraments.

4 To follow it to the conseruation of the soule, *Heb.* 10.39. 1 *Tim.* 6.11.

5 [r] To continue grounded and stablished in it, *Col.* 1.23 and 27.

6 Earneſtly to contend for the maintenance of it. *Iude* 3. 2. *Tim.* 4. 7.

7 To be alwaies ready to giue a reaſon of it, 1. *Pet.* 3. 15.

8 Euer to goe armed with it, *Eph.* 6. 16.

9 Stedfaſtly to reſiſt the Deuill by it, 1. *Pet.* 5. 9. See 1 *Tim.* 6. 12.

10 To ouercome the world by it, 1. *Iohn.* 5.

11 To ioyne all other good vertues to it, 2. *Pet.* 1. 5

12 To liue by it, *Galat.* 2. 20.

13 And laſtly to * dye in it, *Heb.* 11. 13.

* The Faith which the Fathers liued in, followed them to their graues.

Qu. *Wee may now grow to an ende about this matter of Faith: onely for a concluſion, ſhew in briefe, what are the priuiledges of beleeuers.*

A. I

A. I will doe it; but first suffer mee a little to shew, what ill offices hypocrites haue performed to the faith which they seemed to make profession of.

Some haue made shipwracke of y Faith, 1 *Tim.* 1. 19.

y Faith is taken here for sound doctrine: and so in the places following.

Some haue grown to be reprobate, concerning the Faith, 2 *Tim.* 3. 8.

Some haue cast it off, 1. *Tim.* 5. 12.

Some, by their inordinate walking, haue denied it, 1. *Tim.* 5. 8.

And in the latter dayes some shall depart from it, 1. *Tim.* 4. 1.

Some haue bin, and now no doubt are, so wickedly disposed, that as they will not beleeue themselues, so

by their good wills they wold, that none els should, *Iohn.*11.48.

Priuiledges of Beleeuers.

NOW as touching the Priuiledges of beleeuers;

1 They are all the elect of God, *Tit.*1.1. *Act.*13.48.

2 The beloued of God, *Ioh.*16.27.

3 The Sonnes of God, *Gal.*3.26. *Ioh.*1.12.

4 The heires of God, *Rom.*8.17.

5 The blessed of God, *Ioh.*20.29. See *Luk.*1.45.

6 They are all preserued and kept vnto saluation, through the power of God, 1.*Pet.*1.5.

7 Their

7 Their Faith ſhall not faile, *Luk.*22.32.

8 Neyther ſhall they themſelues euer periſh, *Ioh.* 3.15.16. and 5.24. See alſo, *Ioh.*7.38.

Of Hope.

Hauing thus taken a particular view of the parts and lineaments of Faith: proceed in the reſt, as you haue done in this, and in the next place giue vs a like view of [a]Hope;

Q. *Firſt of all then, what is Hope?*

A. Hope is an aſſured expectation of good things to come.

*Rom.*4.18. Which *Abraham* aboue Hope, beleeued vnder hope, that he ſhould be

[a] Peace, ioy, or loue might haue ſucceeded Faith, as her proper effects, but that I would herein follow th'Apoſtles order. 1 Cor.13.13.

be the Father of many Nations.

Q. *Who is the Author of this Hope?*

Answ. 1 God himselfe, *Rom.*15.13. Now the God of Hope, fil you with peace and ioy,&c.

2 Also the Spirit of God, *Gal.*5.5. For wee through the Spirit, wait for the hope of righteousnesse through Faith.

See Rom.15 13.

3 And in 2. *Thes.* 2. 16. God and Christ. Now the same Lord Iesus Christ, and our God euen the Father, which hath loued vs, and hath giuen vs euerlasting consolation, & good hope through grace, *ver.*17. comfort your hearts,&c.

Qu. *What are Hopes Obiects?*

A. She

An. Shee hath her eye fixed first vpon God, 1 *Pet.* 1.21. That your Faith and hope might be in God.

2 Secondly, vpon Christ, 1. *Tim.* 1. our Lord Iesus Christ, * our hope.

* So called, for that the very matter of our hope resides in him.

3 The power of the holy Ghost, *Rom.* 5. 13. That ye may abound in hope through the power [b] of the holy Ghost.

[b] The power of the Spirit both begets and supports hope.

4 Gods promise. *Act.* 26.6 And now I stand & am accused for the hope of the promise of God, made vnto our Fathers, see *Rom.* 4.18.

5 The whole current of Scripture, *Rom.* 15.4. That wee through patience and comfort of the Scriptures, might haue hope.

6 Good things inuisible, *Rom.* 8.24. Hope that is seen is

is no hope, *vers.* 25. But if we hope for that we see not &c. See *Heb.* 11.1.

7 The resurrection day, 1.*Corin.*15.19. If in this life onely wee haue hope in Christ, wee are of all men the most miserable, *Acts.*23.6. I am (saith *Paul*) accused of the hope, and resurrection of the dead.

8 Eternall life, *Tit.*1.2. vnto the hope of eternall life.

9 The glory to come, *Rom.*5.2. And reioyce vnder the hope of the glory of God.

Qu. *What is Hopes Subiect?*

Answ. All the Faithfull, *Colos.* 1.27. which riches is Christ[c] in you the hope of glory.

[c] Needs must they then be happy creatures.

Q. *Are*

Q. *Are there many hopes?*

A. No, there is but one hope, as there is but one Faith, and kingdom of glory.

*Ephes.*4.4. There is one hope.

Q. *What are hopes companions?*

A. She hath attending on her;

1 Patience, *Rom.*8.25. If we hope for that we see not, we do with patience, abide for it. See 1.*Thes.*1.3.

2 Ioy, *Rom.*12.12. Reioycing in Hope, *Heb.*3.6.

d Hope of the life to come.

3 Confidence, *Heb.*3.6. whose house we are, if wee hold fast the confidence, & the reioycing of that hope vnto the end.

4 Faith, 1 *Pet.*1.21. that your Faith & Hope might be

bee in God.

5 Stedfastnes, 2 *Cor.* 1.7. our Hope is stedfast concerning you.

6 Full assurance, *Hebr.* 6.11. Full assurance of hope vnto the end.

Q. *What are the kindes of Hope?*

A. 1 Hope is sometimes taken for things hoped for, *Col.* 1.5. For the hopes sake, which is laied vp for you in heauen.

2 For Christs appearing *Tit.* 2.13. Looking for that blessed hope, and appearing of the glory of the mighty God, &c.

3 For the possession of Immortality both of soule and body, *Act.* 26.7. Wherunto our twelue tribes instantly seruing God day and

and night, hope to come. *Act.* 2. 26. Therefore did mine heart reioyce, and my tongue was glad, and moreouer also, my flesh shall rest in hope.

4 Hope is also attributed to the creature, *Rom.* 8. 20. God hath subdued it vnder [e] Hope.

5 Hope of the Gospel: to wit, as it brings vs hope of saluatiō by Christ, *Col.* 1. 23.

6 It is taken for the ful restauration of all things by Christ, *Act.* 28. 20. [*] For the [f] hope of Israell, I am bound with this chayne.

7 Hope, for the expectation which the husbandmā hath of fruit, by his tilling & sowing the earth, 1 *Cor.* 9. 10.

8 It is also taken for that glory, which the labouring Mini-

[e] Of being one day freed from the bondage of that curse brought vpō it by the sin of Man.

[*] See ver. 23.

[f] The restauration of the kingdom depended vpō the first comming of Christ, & the restauration of all things, both to Iew and Gentile vpon his second comming in the clouds.

Ministers expect at the last day, as the issue of all their paines taken in aduancing the kingdome of Christ, 1. *Thess.*2. 19. For what is our hope,&c.

9 Also for the promise that hope resteth on, *Heb.*6. 8. which haue our refuge to lay hold vpon the hope, that is set before vs.

10 For th'estate of Christiãs, vnder the Gospel, *Heb.* 7.19. For the law made nothing perfect, but the bringing in of a s better hope.

11 Hope is put, in stead of Faith; because Faith is supported by hope.

*Hebr.*10. 23. Let vs keepe the profession of our hope without wauering: for faith full is hee which hath promised.

And

s For many Kings & Prophets desired to see & hear those things, which should be reuealed by the comming of Christ in the flesh, Mat. 13 16.

And in 1. *Pet.* 3. 15. and in *Heb.* 3. 6. Becauſe Hope is nothing elſe, but the conſtancy of faith.

Q. *What neceſsity is there of this vertue?*

An. No leſſe need, then the poore barke hath of her anchor, in a ſtorme at Sea.

Heb. 6. 19. Which Hope wee haue as an [h] anchor of the Soule, both ſure and ſtedfaſt.

And were it not for hope, faith would want a maine pillar to vphold her: for the things ſhee beleeueth, ſhee hath them not in her hand; but ſupporteth her ſelfe, till ſhe enioyeth them, meerely by hope.

Rom. 4. 18. Which *Abraham* aboue hope, beleeued vnder hope, *Rom.* 8. 24.

More-

[h] The difference is; the materiall anchor, is fixed below, in the earth: but this ſpirituall anchor, is fixed vpon the inuiſible God, in heauen. It reſteth not vpon creatures but vpon the mercy, power, and truth of the creator.

Moreouer, we are saued by hope, *Rom.*8.24.

And hope of saluation serues vs for an Helmet, 1. *Thess.*5.8.

Q. *When the Holy Ghost would picture and paint out the forlorne estate of meere naturall men, how doth he it?*

A. Thus, he leaues them destitute of hope, *Epes.*2.12. Ye were at that time, saith *Paul*, alients from the Couenants of Promise, & had [i] no Hope.

That ye sorrow not, saith *Paul*, euen as others doe, which haue no Hope, 1. *Thes.*4.13. That is no hope as yet, of recouering any better estate by Christ, then what they presentlie liued in.

[i] Where no hope is, there is no Faith: where no Faith is, there is no Christ, where no Christ is, there is no God, & consequently no saluation.

Q. *Describe the nature of*

of this Hope.

An. 1. Against all reason and sense, shee waits for the good things, which God in Christ hath promised, and faith hath beleeued *Rom.* 4. 18. which *Abraham* aboue hope, beleeued vnder hope.

2 Her nature is to see things absent, as if they were present. *Rom.* 8. 24. Wee hope, for that wee see not, 1 *Cor.* 15. 19. *Heb.* 11. 1.

3 Her nature also is to hould out, without vtter fainting, euen vnto the end. *Heb.* 6. 11. We desire, that euery one of you shew the same diligence, to the full assurance of Hope vnto the end, See *Heb.* 3. 6.

4 Shee makes her selfe known to him, who possesseth her, by this marke: Hee can-

cānot but giue ouer himself both in heart,& life, to holines.1 *Ioh.*3.3. And euery one ỳ hath this hope, purgeth himselfe,euen as he is pure.

5 Shee neuer makes her possessors vtterly ashamed, no not in their deepest distresses. *Rom.* 5. 5. Hope makes not ashamed.

6 She ayds her weakenes much by experience,*Rō.*5.4 Experiēce [k] bringeth hope.

7 And vnder-props her selfe by patience,*Rom.*8.25. If we hope for that wee see not,we do with patience abide for it.

8 Her nature is to aboūd, according as faith aboundeth,*Rom.*15.13.

Q. *What appellations are giuen to Hope?*

A. It is called the hope of ỳ Gospell.

[k] How this? By this Christian consideration; seeing God was present to helpe me in such & such a strait: therfore hee will doe it still,& in the end make me happy.

Gospell, *Colossians* 1.5.
Hope of glory, *Col.* 1.27.
Blessed Hope, *Tit.* 2.13.
Hope of eternall life, *Tit.* 1.2. and 3.7.
Profession of our Hope, *Heb.* 10.23.
A liuely Hope, 1. *Pet.* 1.3
Hope towards God, *Acts* 24. 5.
Hope of the Promise, *Act.* 26.6.
Hope of Israell, *Acts* 28. 20.
Hope aboue Hope, *Rom.* 4.18.
Hope of righteousnesse, *Gal.* 5.5.
One Hope, *Ephes.* 4.4.
Christ our Hope, 1 *Tim.* 1. 1.
Hope of Saluation, 1. *Thess.* 5.8.
Q. *What duty owe wee to others*

1 As if hee should say, we, who before were by nature dead in trespasses and sins, are now begotten again to the hope of life eternall.

others in respect of our Hope?

A. 1 *Pet.*3.15. To be ready alwaies to[m] render a reason of the hope, that is in vs; &c.

Q. What duty owe we to our selues about our Hope?

A. Not to be moued away from it by any meanes, *Col.*1.23.

To hold fast the ioy of our Hope vnto the ende, *Hebr.*3.6.

To holde the profession of it without wauering, *Heb.*10.23.

Q. What duetie oweth the Ministers to the people, in respect of their Hope?

A. 1 For their Incouragement, to Hope well of their Progresse in grace, 2.*Corin.* 10.15. 2.*Thess.*3.4. 2.*Cor.*7 16. *Heb.*6.9. 2.*Cor.*2.3.

2 To

[m] Not as if Christians should be able Scholastically to dispute vpon all points of Faith and religion; but by good euidence to demonstrate, that the faith they haue in Christ, agrees with the Christiã Religion.

2 To pray that their hope may abound, *Rom.* 15.13.

Q. *To what straites may a Christian bee driuen to, in regard of present things?*

An. All hope of deliuerance may bee taken away from him.

All hope that wee should bee saued was taken away, *Acts.* 27.20.

Of

Of Loue.

Question.

PRoceed on now to decipher other Graces of the Spirit, and amongst the rest, that most vseful grace of Loue.

Anſ. I doe most willingly condeſcend to your requeſt: and that we may the more orderly proceed therin, we will ſpeake of Loue; 1 First, as it reſpects [a] God himſelfe. 2 And then, as it reſpects man.

[a] As it is in God, it is his nature, as it is in man, it is a diuine grace, or quality. It is in God without measure, in man by measure.

The Loue of God is ſaid

to be eyther actiue, that is, that wherewith he loues vs; or passiue, that is, that wherby we loue God.

As it is referred to God, it is his Diuine Essence, wherby hee infinitely delighteth himselfe, in his Son Christ, and in his Spirit, as also in his children and creatures. And thus it is said, 1. *Iohn* 4. 8. 16. That God is Loue.

Q. *You said that Christ is the obiect of his Fathers Loue; shew that more fully.*

An. *Iohn* 3. 35. The Father loueth the Sonne, and hath giuen all things into his hands, See *Ioh.* 5. 20.

Ioh. 17. 24. Thou louedst me, Father (saith Christ) before the foundations of the world.

Vers. 26. That the Loue where-

wherewith thou hast loued me, may be in them, and I in them.

See Ioh. 15.9

In Col. 1.13. Christ is called the Son of Gods Loue. And in *Mat.* 12.18. He is called Gods beloued, in whom his soule delighteth, See more, *Mat.* 3.17. and 17.5.

Q. *Shew now, where Gods chosen children are said to bee the obiect of Gods Loue.*

A. Rom. 9.25. *Iacob* haue I loued: *viz.* Not for any foreseene merit: for *ver.* 25. he saith, I will call her beloued, which was ° not beloued, See for this, *Rom.* 5. & 2 *Thes.* 2.16. Now the same Lord Iesus Christ, and our God, euen the Father, who hath loued vs, and hath giuen vs euerlasting cõsolatiõ.

° That is in respect of her present estate of corruption, in which God found her, when he first called her. There being seuerall degrees of Gods loue, euẽ towards his elect: for he cannot loue them with that kind of loue being sinners; as whẽ he seeth thẽ Iustified and sanctified in Christ.

Iohn 16. 27. The Father himselfe loueth you, because you haue loued mee, See more *Iohn* 14. 21. 23. 2. *Corin* 9. 7. God loues a cheerefull giuer.

Q. *You haue shewed who are the obiects of Gods Loue: now shew who are the obiects of Christs Loue.*

An. 1 The highest obiect of his Loue, is God his Father.

Iohn 14. 31. But it is, that the world may know, that I Loue my Father.

2 His spouse the Church is also the obiect of his Loue. *Ephes.* 5. 25. Husbands loue your wiues, euen as CHRIST loued the Church. And

And *Ephes.* 5. 2. Walke in Loue, saith the Apostle, euen as Christ hath loued vs.

Reuel. 1. 5. Vnto him that hath loued vs, and washed vs from our sinnes in his bloud.

3 Righteousnesse also, is said to be the obiect of his Loue.

Heb. 1. 9. Thou hast loued righteousnesse.

4 He is said also to Loue some particular persons.

As in *Mark.* 10. 21. Iesus looked vpon the couetous p young man, and q loued him.

Iohn 11. 3. Christ is thus inuited to visit *Lazarus*. Behold Lord (saith his sisters) hee whom thou louest is sicke.

p Ver. 20.

q In respect of those good naturall parts he saw in him: Not that he accepted of his person, seeing he was but an hypocrite, See vers. 22.

And in *vers.* 5. it is saide, Now *Iesus* loued *Martha*, and her sister, and *Lazarus*.

Of *Lazarus* the Iewes could say, *vers.* 36. Behold how he loued him!

And *Iohn* 19. 26. and 20. 2. 20. S. *Iohn* the Euangelist is still stiled to be the Disciple, whom Iesus loued.

So in *Reuel.* 3. 9. Christ saith to the Angell of the Church of *Philadelphia*: Those of the Synagogue of Satan shal know, that I loue thee.

And in *Galat.* 2. 20. *Paul* saith of himselfe: Christ hath loued me, and giuen himselfe for me.

Q. *But let vs see, by what loue-tokens the Father and the Son haue manifested this their Loue to mankinde.*

A. *Iohn.*

A. Ioh. 3.19 It is said, that God so loued the world, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.

So in *Rom.* 5.8. But God setteth out his loue towards vs, seeing, that whilest wee were yet sinners, Christ [r] died for vs.

[r] He spared not his Son from death, to preserue vs from dying euerlastingly.

Eph. 2.4.5. But God which is rich in mercy, through his great loue, wherewith he loued vs,

Euen when wee were dead by sins, [s] hath quickned vs together in Christ, by whose grace ye are saued.

[s] Hath quickened vs, who sate in the shadow of death.

In 1. *Iohn* 4.9. Heerein was that loue of God manifested amongst vs, because

God sent his sonne into the world, that we might * liue through him.

In *vers.* 10. Heerein was loue, not that wee loued God, but that hee loued vs, and sent his Sonne to bee a * reconciliation for sinnes.

Tit. 3. 4. 5. But when the bountifulnesse of that loue of God our Sauior, towards man appeared; According to his mercy he * saued vs by the washing of the new birth, and the renewing of the holy Ghost.

So 1. *Tim.* 1. 14. But the grace of God was exceeding aboundant with faith and loue, which is in Christ Iesus.

Lastly, 1 *Iohn* 3. 1. * Behold what loue the Father hath giuen to vs that wee should

* For there is no true life out of Christ

* That hee might reconcile vs, who were before his enemies.

* Saued vs, who otherwise must vtterly haue perished.

* Men and Angels may indeed stand amazed and astonied at the strangenes of it, all being well considered.

should be called the Sons of God.

Qu. *Shew now the same of Christ.*

A. 1. *Iohn.* 3. 16. Heereby haue wee perceiued Loue, that hee laid downe his life for vs.

Of Gods loue, and of Christs loue to vs ioyntly See 2. Thes. 2. 16.

Iohn. 15. 13. Greater loue then this hath no man, when any man bestoweth his life for his friends.

Ephes. 5. 25. 26. Christ loued the Church and gaue himself for it, that he might sanctifie it, and cleanse it, &c.

Ver. 2. Christ hath loued vs, and giuen himselfe for vs, to be an offering and a sacrifice, of a swete smelling sauour to God, See *Rom.* 1. 5. In *Ephes.* 3. 19. it is saide, that his loue towards vs is without measure.

And in *Iohn* 13.1. to bee without end, See *Iohn.* 15.9.

Q. *Cannot God & Christ correct, and yet loue?*

A. Yes, and for that, See *Heb.* 12.6. *Reuel.* 3.19.

Q. *But hath God the holy Ghost no hand in this businesse of Loue?*

A. Yes, *Rom.* 5.5. It is he, that sheddeth this * Loue of Father and Son abroad in our hearts.

Hauing spoken in the first place of Loue, as it respects the three persons in Trinity, Father, Sonne, and Holy Ghost, described and lay it forth, now in the next place, as it respects man: and first of mans Loue to God: and then of the Loue of man to man.

Q. *What is this loue then,*

as

* As Gods loue to vs was in purpose and decree onely, so it was secret and vnknowne to himselfe: so that wee come not to the sweete sense of it, till we be regenerated by faith: and so reuealed to vs by the instinct of the holy Ghost.

as it respects man?

A. If we take it in a spirituall sense, it is a most Diuine, Heauenly, and holy affection; wherewith in the chiefest place, wee loue God; and our neighbour for his sake.

7 For there is a naturall Loue;

Q. Me thinkes you giue a very lofty stile vnto it.

A. I can doe no otherwise; for as is the fountaine, such (in some Proportion) must the streames be which flow from it. God is said to be loue it selfe, 1. *Iohn.* 4. 8. 16. That is the very fountain, & welspring of Diuine Loue: from whence all sanctified loue in the Creature is deriued.

Meaning that their loue proceeded from the holy Spirit.

Q. Who are said to bee the efficients of this Loue in vs?

A. 1 God

A. 1 God, 1 *Ioh* 4.7. Loue commeth [z] from God.

2 *Cor.* 13.11. God is called the God of Loue, that is, the Author of Loue.

1 *Iohn* 4.19. Wee Loue him, because hee loued vs first, See *vers.* 10.

2. The Holy Ghost, *Gal.* 5.22. Loue is saide to bee a fruite of the Spirit.

Col. 1.8. *Epaphras* declared vnto *Paul*, the Loue which the Colossians bare towards him in the [a] Spirit.

2 *Tim.* 1.17. Hee is called the Spirit of Loue and of power: to shew that Ministers must in their Ministery mixe power with meeknesse, and meekenesse with power: seeing the Spirit inspireth both alike into them.

[z] That is by the work of Faith, and the holy Ghost, it cōmeth from him into vs.

[a] Meaning that their loue proceeded from the holy Spirit.

Rom.

Rom. 15. 30. Paul beseecheth the Romaines for the [b] Loue of the Spirit, that they would striue with him, by prayers to God for him.

Rom. 5. 5. Gods Loue is shed abroad in our harts by the holy Ghost. See the reason, 1 Cor. 12. 11.

[b] That is, by which the holy Ghost knitteth the minds of the Faithfull together in one.

Q. As you haue shewed, who are the workers of this loue in vs: now shew what this loue worketh.

An. It workes in vs Loue to God againe, 1 *Ioh.* 4. 19. Wee loue him because hee loued vs first.

Ephes. 1. 4. God hath chosen vs, that wee should bee holy, & without blame before him in Loue.

Christs Loue to vs, constraines vs to giue ouer our selues, to liue and die to him.

him, 2. *Cor.* 5. 14. 15.

Q. What promises hath God made those that loue him?

A. Iam. 1. 12. God hath promised a crowne of life to them that loue him.

1. *Cor.* 2. 9. Things which eye hath not seene, nor eare heard, neither came into mans heart, are the things which God hath prepared for them, that loue him, *Rom.* 8. 28. Also we know, that all things worke together for the best, vnto them that loue God.

Iohn 14. 21. Hee that loueth mee, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him, *Iam.* 2. 5. God hath promised a kingdome to them that loue him.

And

And 2. Cor. 4. 8. A crown of righteousnesse shal be set vpon the heads of such, as loue the appearing of Christ.

Q. *What should be the measure of our Loue to God?*

An. Mark. 12. 30. Thou shalt therfore loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength.

Q. *And how should wee loue Christ?*

A. Mat. 10. 37. Hee that loueth Father or Mother, (saith Christ) more then mee, is not worthy of mee, *Luke.* 7. 47. Christ saith of the sinfull woman, that she loued him much.

Q. *Speake now of our loue to man, and first, as it is referred to Gods children.*

Qu.

Q. *Where then is the loue of our brethren commanded?*

An. Iohn 15. 17. These things command I you, that ye loue one another.

Iohn 13. 34. A new commaundement giue I vnto you, that ye loue one another.

1 *Iohn.* 4. 21. And this commandement haue wee of him, that he who loueth God, should loue his brother also, See 1. *Iohn.* 3.

1 *Iohn* 3. 23. This is his commandement, that wee beleeue in the name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

1 *Thes.* 4. 9. Ye are taught of God to loue one another.

Q. *And where is this loue com-*

commended?

A. Ioh. 13. 35. By this shal al men know that ye are my Disciples, if yee haue loue one to another.

1 *Iohn.* 4. 12. If wee loue one another, God dwelleth in vs, and his Loue is perfect in vs. See vers. 7.

Col. 3. 14. *Paul* calls it the band of perfectnes.

Q. *Where are Christians exhorted to loue one another?*

A. 1 *Ioh.* 4. 7. Beloued, let vs loue one another, for loue commeth of God.

1 *Iohn.* 3. 11. This is the message, that ye heard of him from the beginning, that we should loue one an other.

1 *Pet.* 1. 22. Loue one another with a pure heart, fervently.

1 *Pet.*

1 *Pet.* 3. 8. Loue as Brethren.

1 *Pet.* 4. 8. Aboue all things haue feruent Loue.

Coloſſ. 3. 14. Aboue all things put on Loue.

Heb. 13. 1. Let brotherly Loue continue.

Hebr. 10. 24. Let vs conſider one an other, to prouoke vnto Loue.

Rom. 12. 10. Be affectioned to loue one another with brotherly Loue.

1. *Pet.* 2. 17. Loue [c] brotherly fellowſhip.

[c] That is, the aſſembly & fellowſhip of the brethren.

Deſcribe Loues properties.

Take a view of them firſt, as they are ioyntly couched together, in 1. *Corin.* 13. 4. 5. 6. 7. 8. and afterwards, as wee finde them heere and

and there ſeuerally mentioned.

Loue ſuffereth long.

It is bountifull.

It reioyceth in the truth.

It ſuffereth all things.

Beleeueth all things.

Hopeth all things.

Endureth all things.

It neuer falls [d] away.

Loue enuieth not.

Boaſteth not her ſelfe.

Is not puffed vp.

Doth no vncomely thing.

Seeketh not her owne things.

It is not prouoked to anger.

Thinketh not euill.

Reioyceth not in Iniquitie.

Her property is to winne the affection, rather by entrea-

2. In the affirmatiue.

[d] That is, it ſhall neuer decay.

2. In the negatiue.

entreaty, then by authoritie, *Philem.9.*

She loues Gods presence in Heauen, aboue his presence here on earth, 2. *Cor.* 5.8. *Philip.* 1.23.

Her nature is to loue earnestly, *Gal.*4.18.

Feruently, 1. *Pet.*4.8.

Vnfainedly, 1 *Pet.*1.22.

Constantly, *Hebr.* 13. 1. *Iohn* 15.9.

It doth none euill to her neighbour, *Rom.*13.10.

It couereth all tresposses, 1 *Pet.*4.8.

* It edifieth, 1 *Cor.*8.1.

Q. What appellations are giuen to loue?

A. Loue of God, 2 *Thes.* 3. 5. 1 *Iohn.* 1. 5.

Loue of Christ, 2. *Corin.* 5. 14.

Loue of the Spirit, *Rom.* 15 31.

Com-

*Loue is said to edifie, because it is carefull to vse her knowledge to the benefit of others.

c Comfort of loue, *Phil.* 2. 1.

c Which the Philippians owed to *Paul.*

Feruent loue, 1 *Pet.* 4. 8.

First loue, *Reuel.* 2. 4.

Diligent loue, 1 *Thes.* 1. 3.

Labor of loue, *Hebr.* 6. 10.

Vnfained loue, 2 *Cor.* 6. 6.

Earnest loue, *Gal.* 4. 18.

The band of perfection, *Col* 3. 14.

Qu. *Where hath Loue her seat?*

A. In the heart.

Rom. 5. 5. The loue of God is shed abroad in the heart.

Loue one another with a pure heart, 1 *Pet.* 1. 22.

Qu. *What are Loues companions?*

A. Labor, *Heb.* 6. 10.

Peace, *Iud.* 2.

Truth, *Ephe.* 4. 15. 2. *Epist. Iohn* 3.

Worke,

Works, *Reuel.* 2.19.

Holines, *Eph.* 1.4.

Peace, and Faith, *Ephes.* 6.23.

A pure heart, 1. *Pet.* 1.22. 1. *Tim.* 1.5.6.

Feruencie, 1 *Pet.* 4.8. and 1.22.

Pitie, and courtesie, 1. *Pet.* 3.8.

Agreement in Iudgement with the rest of the Saints, *Phil.* 2.2.

Q. *Shew the necessity of Loue.*

A. The best outward works are nothing, without it, 1 *Cor.* 13.1.2.3.

Euery good action must be seasoned with it, 1. *Cor.* 16.14. See 1 *Pet.* 4.8. *Colos.* 3.14.

Q. *In what case are those, that want Loue?*

An. 1 If

Anſ. 1 If they loue not Chriſt, they lie vnder the great curſe, 1 *Cor.* 16.22.

2 If they loue not Gods children, * they are not of God, 1 *Iohn* 3.10.

They know not God, 1. *Iohn.* 4.8.

They are in darknes: and darknes hath blinded their eyes, 1 *Iohn.* 2.11.

They abide in death, 1. *Iohn* 3.14.15.

Q. *What ought to bee the meaſure of Chriſtians Loue?*

A. To loue each other, euen as Chriſt hath loued them, *Eph.* 5.2. *Ioh.* 13.34.

Q. *What duties one Chriſtians one to another, in reſpect of their Loue?*

A. To let it continue, *Heb* 13.1. To prouoke one another to it, *Heb.* 10.24.

To.

* If they be in a fearefull eſtate, that loue not the beloued ones of God & of Chriſt, to wit, the faithfull; what will become of thoſe that hate them, and that for no other cauſe, but becauſe they are ſuch.

To support each other by it, *Eph.*4.2.

To serue one an other with it. *Gal.*5.13.

To bee lights and examples of it to others, 1.*Tim.* 4.12.

To confirme our loue againe to such, as by infirmity haue fallen, 2.*Corin.*2.8. Gal.6.1.

To owe nothing to any man, but loue. *Rom.*13.8.

To manifest before the Faithfull, the soundnesse of their loue, 2.*Cor.*8.24. 3.*Epist. Iohn.*6.

Q. *What duety owes euery Christian to himselfe, in respect of his owne Loue?*

A. Safely to keepe himselfe in it, *Iude* 21.

To be found in it, *Tit.*2.2.

By all good meanes to edifie and build vp himselfe in

in it, *Ephes.*4.11.12.13.

To pursue & [f] follow it, 1 *Corinth.*14.1. 1 *Tim.*6.11. 2 *Tim.*2.22.

[f] Though it would flee from him.

To think on whatsoeuer things are worthy of it, *Philip.*4.8.

To see that it waxe not cold, *Mat.*24.12.

To doe nothing without it, 1 *Cor.*16.14.

Vpon good warrant to say, euery Christian to himselfe, Christ hath loued me, *Gal.*2.20.

And also from the trueth of our hearts, to be euer ready with *Peter* to affirme that we loue Christ, *Iohn.*21.15. 16.17.

Q. *What is opposite to loue?*

An. 1 Hatred of God. *Rom.*1.30.

2 Hatred of the brethren.

1 *Iohn* 3.11. and 4.20.

3 Slauiſh feare, 1 *Iohn* 4. 18.

4 The loue of the world, 1. *Iohn* 2.15. *Iam.*4.4.

5 To bee louers of our ſelues, 2 Tim.3.2.

6 To be louers of pleaſures, more then louers of God, *chap.*3.4.

7 To bee no louers at all of them, that be good, *ver.*3.

8 To feigne and counterfet in our loue, 1. *Pet.* 1.22. *Rom.*12.9.

9 To forſake it, *Reuelat.* 2.4.

10 To grow cold in it. *Mat.*24.12.

Q. *What duties owe Miniſters to their people about their Loue?*

A. To pray that their hearts may bee directed to the

the Loue of God, 2. *Thes.* 7.5. 2 *Cor.* 13.13.

To pray, that they may abound therein. *Phil.* 1.9.

To pray, that they may be well rooted and grounded in it, *Eph.* 3.18.

To be much in exhorting and stirring them vp to it, 1. *Pet.* 1.22. and 2.17. and 3.8. and 4.8.

To feare them from imbracing the profession of the truth, without the loue of it, 2 *Thes.* 2.10. See Eph. 4. 15.

To giue thanks to God for them, when they see this grace to abound in them, 2. *Thes.* 1.3.

To exhort them to continue in it, *Iohn* 15.9. *Hebr.* 13.1.

Q. *And what owe people to Ministers?*

A. To haue them in singular Loue, for their workes sake, 1 *Thes.* 5. 13.

To glad their hearts, by causing them to see the hartines of their loue, *Philem.* 7. 2 *Cor.* 12. 15. To see that their loue be requited with loue.

Q. How may a Christian proue the soundnes of his loue?

An. If he loue the childe of God, because hee is his child, 1 *Ioh.* 5. 1. and 3. 14.

If hee separate not the loue of the Father from the loue of his Son Christ. *Ioh.* 8. 42.

If hee separate not the loue of Christ from the keeping of his commaundements, *Iohn* 14. 15.

If hee separate not his loue to some of the Saints, from

§ See 1. Ioh. 2. 5. See 1. Iohn. 5. 2. Ioh. 14. 21. 23. 24.

from the loue of all Saints, *Philem.* 5.

If he separate not his loue in generall to all men, *Rom.* 13.8. from louing of his very enemies; *Matthew* 5. 44.

If his loue in worde and tongue, bee ioyned with deeds done in sincerity, 1. *Iohn* 3.18.

If hee continue in it, 1. *Tim.* 2.15. *Iob.* 15.9. *Heb.* 13.1

If hee loue the appearing of Christ, 2 *Tim.* 4.8.

If hee set light by his life when Christ calls for it at his hands, *Reuel.* 12.11. Acts 15.26. and 21.13.

Q. *How may a minister know he truely loues Christ?*

An. If hee faithfully and constantly bee carefull, to feed Christs tender Lambs and Sheepe.

Q. *What debt is that, which is euer in paying, and still owing?*

An. Owe nothing to any man (saith *Paul*) but to loue one another, *Rom.* 13.8.

Qu. *What ought to be the measure of this loue?*

An. Thou shalt loue thy neighbour as thy selfe, *Mar.* 12.31. *Rom.* 13.9. *Iam.* 2.8.

Qu. *How farre extend you this word neighbour?*

A. I am taught by Christ our Lord to extend it, euen as farre as to mine enemy that hateth me, *Mat.* 5.44. else, what singular loue is there to bee found in mee, more then in a very heathen, *vers.* 47.

Q. *You haue said nothing of loue yet, as it respects superiours to their inferiours in the Family.* *An.*

An. 1 Husbands must loue their wiues, *Col.* 3. 19.

Q. *What must be the measure of it?*

A. They must loue their Wiues, as Christ loued the Church, *Eph.* 5. 25.

As their owne bodies, *ver.* 28.

As themselues, *vers.* 33.

2 Women must loue their Husbands, *Titus.* 2. 4.

3 They must loue their children, *Tit.* 2. 4.

Q. *What priuiledges belong to them that God loueth?*

A. Nothing shal euer be able to separate them from it, *Rom.* 8. 35. 39.

See before, what priuiledges belong to them that loue God.

Q. *And what to such as Christ loues?*

A. He will loue them finally, and to the end, *Iohn* 12.1.

Q. *And what to them that loue God?*

A. All things shall turne to their good, *Rom.*8.28. 1. *Cor.*2.9.

Q. *And what to them that loue Christ?*

A. They shall be loued of his Father, *Ioh.*14.21.

Q. *And what to them that loue Christians?*

An. They abide in the light, and there is none occasion of euill in them, 2. *Iohn* 2.10.

Q. *Haue not wicked ones certaine Obiects of their Loue?*

Ans. 1 Yes, pleasures, 2 *Tim.*3.4.

2 [h] Darknes, *Iohn* 3.9.

3 They loue their owne,

[h] The darknes of an euill heart and conscience.

Iohn

Iohn 15. 19. that is, such as are wrapped with them in the same estate of nature corrupted.

4 They loue the wages of vnrighteousnesse, 2 *Pet.* 2. 15.

5 And Pre-eminence. 3. Epist. *Iah.* 9. But *Diotrephes* loueth the pre-eminence.

Loues loyalty.

Reuel. 12. 11. They loued not their liues vnto the death.

Loues excellency.

She is the cheefest among three.

1 *Cor.* 13. 13. And now abideth Faith, Hope, and Loue; euen these three: but the chiefest of these is loue.

Of Peace.

Of another fruit of the Spirit, which is Peace.

HAuing ſpoken of theſe 3. cardinal vertues, Faith, Hope, & Loue: proceede to the other foure: viz. *Peace, Ioy, Patience, and Prayer.*

Qu. *And firſt; what ſay you of Peace?*

An. This word Peace in this place, requires a three-fold

fold distribution.

First, as it is [a] betweene God and man.

Secondly, as it is between man and man.

Thirdly, as it is between a man and his owne Conscience.

1 For the first, *Rom.* 5. 1. Then beeing iustified by Faith, saith *Paul*, wee haue Peace with God.

2 For the second, *Rom.* 12.18. If it bee possible, as much as in you is, haue peace with all men.

3 For the third. All the salutatiõs in the beginning of the Epistles import so much; when with grace & mercy, the Apostles wish Peace to the Churches, or to mens particular persons, as 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. For Gods

[a] In Luk. 19. 38. mention is made of peace in heauen: and in Luke 2. 14. of peace in earth. For Christ by his bloud hauing purchased reconciliation for vs with God in heauen, the fruit of it is felt of vs in earth, by meanes of Faith, applying vnto vs the glad tidings of the Gospell of peace. Rom. 1. 7. 1 Cor. 1. 3.

Gods free grace choseth vs: his mercy iustifieth and saueth vs: from whence insueth to our distressed consciences, the third, which is peace and tranquility of minde and Conscience. See *Luk.* 2.29.

Qu. *Who are the principall efficients of this peace?*

See Iam. 1.17

A. 1 Euen God himself, who in *Rom.* 15. 33. and 16. 20. *Phil.* 4. 9. 1 *Thes.* 5. 23. *Heb.* 13. 20. is stiled the God of Peace, that is, the author of it.

See 1 Cor. 14. 33.

2 Also Christ, *Hebr.* 7. 2. by way of analogy, is called king of peace, See *Isai.* 9. 6.

3 And the holy Ghost, See *Gal.* 5. 22. *Rom.* 15. 13.

Qu. *Who is the matter of this Peace?*

A. Christ himselfe: For hee

he (saith *Paul*) is our peace. *Eph.* 2. 14. And in him, in middest of all garboyles in this world, is it to be found, *Iohn* 16. 33. He it is, that guides our feete into the [b] way of peace, *Luke* 1. 79.

Qu. *Who are the publishers of this peace?*

A. 1. It was published at the first by the Angels of heauen, *Luk.* 2. 14. Glory be to God in the highest, and on the earth peace, and towards men [c] good will.

2 It was also published by Iesus Christ, the princely preacher of peace. *Act.* 10. 36. Ye know the word (saith *Peter*) which God hath sent to the children of Israell, [d] preaching peace by Iesus Christ, which is Lord of all.

So

[b] That is, into the way that leadeth vs to true happines.

[c] Gods ready, good, infinite, gracious fauour towards men

[d] But how is it said then, that Christ came not to send peace, but a sword? Mat. 10. 34. Luk. 12. 51. Because the bad world riseth vp in armes, as it were, against nothing more, then against that peace which God offereth to them by the Gospell of Peace.

So in *Eph.*2.17. It is saide that Christ came, & preached Peace to them that were a farre off, and to them that were neere.

3 Lastly, the Ministers are said to bee the publishers of this peace. *Rom.*10.15. How beautiful are the feet of thē which bring glad tidings of Peace, and bring glad tidings of good things. See *Ephes.*6.15.

Q. *Wherein stands the excellency of this Peace?*

An. 1 First in the greatnesse of the price, by which it was purchased, the very * blood of Christ, *Col.*1.20. it 2 Secondly in this, that Gis called the † Peace of God, *Phil.*4.7. *Col.*3.15. *Thes.*3.16.

3 Thirdly, in this, that pro-

* Peter calls it precious blood, 1. Pet. 1.19. Paul calls it the bloud of God. Act. 20.28.

† By which is meant that great quietnes of minde which God onely gives in Christ to his elect.

Christ was not onely the procurer, but the most gracious publisher of it, y euer was, *Eph.*2.14. & *Luk.*4.22.

4 Lastly, in regard of the inexplicable benefite it brings vs.

*Phil.*4.7. The Peace of God which passeth all vnderstanding, shall preserue your hearts and mindes in Christ Iesus.

Q. *Where hath this Peace her seat?*

A. Both in the mind and heart, *Phil.*4.7.

Q. *What are the companions of this Peace?*

A. As it is from God to vs, *Grace*, *Rom.*1.7. 1 *Cor.*1.3. 2 *Cor.*1.2. *Gal.*1.3. *Eph.*1.2. *Phil.*1.2. *Col.*1.2. 1 *Thes.*1.1. 2 *Thes.*1.2. *Philem.*3. 1 *Pet.*1.2. 2 *Pet.*1.2. 2 *Epist. Ioh.*3. Grace

Grace & Mercie, 1. *Tim.* 1.2. 2 *Tim.* 1.2. *Tit.* 1.4. Mercy and loue, *Iud.* 2. Loue, with Faith, *Eph.* 6.23. Ioy in the holy Ghoſt, *Rom.* 14.17. *Rom.* 15.13.

And as it is referred to men, *Heb.* 12.14. Holines. And *Marke*, 9.50. Salt.

g The ſalt of reprehenſió is of a biting nature: peace therefore muſt be mixed therwith, to mitigate the tartnes of it.

So in 2 *Tim.* 2.22. *Paul* enioyneth *Timothy* in his Miniſteriall office to follow righteouſneſſe, faith, loue, and peace.

Qu. *What meaſure of this Peace ſhould ſuffice vs?*

Wee ſhould deſire to bee filled with it, *Romanes* 15.13.

Q. *Come now to ſhew the diuers acceptations of this word Peace.*

A. It is vſually taken among the Hebrews for all

proſ-

prosperous successe, in all things. So in their greetings when they meete, as in *Matthew* 10.13. *Luke* 10.5. *Joh.* 20.21.26. *Luke* 24. 36.

And in their farewells, See 1 *Pet.* 5.14. *Ephesians* 6. 23.

So when Christ dismissed his poore patients, *Luke* 7.50 & 8.48. he bids them, Goe in Peace. See *John* 14. 27. *Acts* 15.33.

2 It is also taken for an inward calmnesse and quietnesse of mind, wherewith God endues Christians in their conuersing together, *Coloss.* 3.15. and so it is opposed to that iangling and wrangling spirit, to which some by nature are too too much subiect.

3 The

3 The Gospell of Peace, *Ephes.*6.15. is taken for the word of reconciliation and attonement.

4 [h] Found of him in Peace, 2. *Pet.*3.14.

h. Let your care be such while you liue, that to your cõfort you may try at his comming, how gentle and peaceable he is.

5 It is taken for that fearlesse security, into which hypocrites shall fal towards the end of the world, 1. *Thes.* 5.3. For when they shal say, Peace and safety, then shall come vpon them sudden destruction.

Qu. *Hitherto of Peace betweene God and man; and betweene men and their own consciences. Shew vs now, what that peace is, which ought to be betweene man and man: and first betweene Christians.*

A. They are exhorted, to bee at Peace, among themselues, 1. *Thess.*5.13.

Rom.

Rom. 14. 19. Let vs then follow those things which concerne Peace, and wherwith one may edifie another.

Ephes. 4. 3. Endeauouring to keep the vnity of the spirit, in the bond of peace.

2 *Corinth.* 13. 11. Liue in Peace, and the God of loue and Peace shall bee with you.

i Intimating that God is far remote from the societies of such, as harbor discords and dissentions amongst them.

Qu. *What might induce vs to this duties?*

An. As the promise formerly mentioned, so also in regard that God hath called vs thereunto, *Col.* 3. 15. 1 *Cor.* 7. 15.

Qu. *What if Peace seemeth to flee from vs?*

An. Wee must yet seeke Peace, and follow after it. 1. *Pet.* 3.

Qu.

Qu. *What say you concerning holding of Peace with all men?*

Anſ. Chriſtians ought (*Rom.*12.18.) If it bee poſſible, and as much as in them is, to haue peace with all men. *Heb.*12.14. Follow peace with all men and * Holines, without which none ſhall ſee the Lord.

* Wee muſt ſo entertaine amity with men, that we loſe not ſanctity towards God.

Qu. *But haue wee power of our ſelues to entertaine this peace among our ſelues, and with all men?*

A. No, and therefore we are with the Apoſtle in 2. *Theſ.*3.16. to pray, that the Lord himſelfe of peace, would giue vs peace alwaies, by all meanes.

Qu. *What if wee ſee others at diſcord; ſhould wee let them*

them alone?

A. No, but so far foorth, as it may stand with our place and calling, wee are to set them at vnitie.

Qu. *What incouragement have we thereto?*

A. Blessed, saith Christ, are the peace-makers: for they [k] shall bee called the children of God, *Matthew* 5. 9. *Iam.* 3. 18. the [l] fruit of righteousnesse is sowne in peace, of them that make peace.

Q. *By whose example may we be incited to this duty?*

Answ. By the patternes example of the great peace-maker: who not onely in his owne person preached peace, *Acts* 10. 36. *Ephes.* 2. 17. but therein by his owne bloud, did also make peace be-

[k] They shall be so taken and repused of God, and of all good men.

[l] Those that love peace, are carefull notwithstanding, so to maintaine it, that they do it righteously. See Heb. 12. 14. and Marke 9. 50.

betweene God and vs, *Eph.* 2.15.

Coloss. 1.2. Whileſt wee were at vtter enmity with him. *Rom.* 8.7.

Q. *The vngodly haue skill earneſtly and ſeriouſly to ſeeke and ſue for a worldly Peace, Acts* 12.20.

An. I would to God, that from their example, we would learne much more earneſtly, to ſue for that Peace which the world can neither giue, nor take from vs.

Amongſt other Iudgements threatened to the vnthankefull world, this was one; that Peace ſhould bee taken away from the earth. *Reuel.* 6.4.

Of

Of Ioy.

Question.

IOY is the next vertue in order, which you propounded to speak of.

Ans. It is so, and heere also wee must vse a three-fold distribution.

1 There is a spirituall ioy.

2 A naturall ioy.

3 A wicked and carnall Ioy.

Q. *First then, shew who is the efficient of spirituall Ioy?*

An. The holy Ghost, 1. *Thes.*

Thessal. 1.6. yereceiued the worde in much affliction, with [a] Ioy of the Holy Ghost, See *Rom.* 14.17. and 15.13. *Act.* 13.51.

Q. *Who are the Obiects of this Ioy?*

An. Father, Son, and Holy Ghost.

1 For the first, *Rom.* 5.11. And not onely so, but wee reioyce in God.

1 *Corin.* 3. Hee that reioyceth, let him reioyce in the Lord.

2 'Cor. 10.17 Phil. 4.4, 10.

Phil. 3.1. Moreouer brethren, reioyce in the Lord.

2 As touching the Sonne of God: *Iohn* 8.56. *Abraham* your Father reioyced to see my day (saith Christ) and he saw it, and was glad.

1 *Corin.* 15.31. By our reioycing, which I haue in Christ

[a] With Ioy, which the holy Ghost worketh, for it is a fruit of the Spirit. Gal. 5.22.

Christ Iesus our Lord, *Rom.* 15.17. *Philip.* 1.26. and 3.3. Wee reioyce in Christ Iesus.

3 Lastly, the holy Ghost, *Rom.* 14.17. For the kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost, See *Romans* 15.13. 1. *Thessalonians* 1.6.

b Because the gladsom ioy which it ministreth to the conscience is a part of the kingdome of heauen.

Qu. *Declare now in some particular sort, wherein the chiefe causes of this our spirituall ioy consists?*

An. The true causes of our spirituall ioy consists first,

1 In the assurance of Gods fauour, *Acts* 2.28. Thou hast shewed mee the wayes of Life, and shalt make mee full of

of Ioy, with thy countenance.

2 Secondly, the assurance of our eternall election to life. *Luk.* 10. 20. Neuertheleſſe, in this reioyce not, that Spirits are ſubdued vnto you, but rather reioyce, becauſe your names are written in Heauen.

3 Thirdly, ỹ peace which a good conſcience bringeth vs in the ſight of God. 2. *Cor.* 1. 12. Our reioycing is this, the teſtimony of our conſcience, &c.

4 Fourthly, that ſetled quiet Ioy, which ariſeth from our iuſtification, and whereby, as a fruit of it, we with Ioy wait for our Heauenly inheritance. *Rom.* 5. 2. And reioyce vn-

der

‹ Which not onely glads, but reuiues all the powers of ſoule, and parts of bodie.

der the hope of the glory of God.

There are other causes of Ioy, nothing inferior to any of these, *viz.* the incarnation, and birth of our Lord Iesus Christ.

5 First, touching his incarnation, *Luk.* 1.41. And it came to passe, as *Elizabeth* heard the salutation of *Marie*, the babe [d] sprung in her belly, and *Elizabeth* was filled with the [e] holy Ghost.

Vers. 42. And shee cried with a loud voice, and said, blessed art thou among women, because [f] the fruit of thy wombe is blessed.

Verse. 43. And whence commeth this to me, that the mother of my LORD should come to me, *ver.* 44. For loe, as soon as the voice

[d] After an extraordinary manner.
[e] With the spirit of prophesie, See Ver. 67.
[f] For she was to bring him into the world; by whom both she & all we are regenerated.

of this ſalutation ſounded in mine eares, the Babe ſprung in my belly for ioy.

Verſ. 46. Then *Marie* ſaid, my [h] ſoule magnifieth the Lord.

Verſ. 47. And my [i] Spirit reioyceth in God my Sauiour.

[h] Soule is taken for that part which is the ſeat of the affections.
[i] Spirit for the vnderſtanding.

6 As touching his birth: heare what the Angell ſaith to the Shepheards.

Luke 2.10. Then the Angell ſaid vnto them, be not afraide; for behold, I bring you glad tidings of great ioy, [y] ſhal be to al the people

Vſ. 11. That vnto you is borne this day in the city of *Dauid*, a Sauiour, which is Chriſt the Lord, See verſe 13.14.

7 The conuerſion of ſinners alſo miniſtreth matter of

of no small Ioy vnto vs: when wee see it wrought eyther in our selues, or others.

Acts. 8. 39. So hee went away reioycing.

Act. 16. 34. And he reioyced, that he, with all his houshold, beleeued.

Luk. 15. 7. 10. 24. 25. 31. Also the Angels of heauen conceiue Ioy among them, for one sinner that conuerteth.

Acts 15. 3. Thus beeing brought foorth by the Church, they passed thorow *Phenice* and *Samaria*, declaring the conuersion of the Gentils: & they brought great ioy vnto all the brethren, See *Luke.* 15. 7. 10. 2. *Cor.* 1. 14.

8 Another material cause of ioy is, when hauing

Mat. 5. 10.

a good cause, and a good conscience, wee suffer persecution for the name and Gospell of Christ.

1 And first in regard of rayling speeches.

Mat. 5. 11. Blessed shall ye be, when men reuile you and persecute you, and say all manner of euill against you, for my sake, falsly.

Vers. 11. Reioyce and be glad, for great is your reward in heauen.

2 Secondly, in respect of stripes.

Acts 5. 4. And to him they agreed, and called the Apostles: and when they had beaten them, they commanded, &c.

Verse. 41. So they departed from the councell, reioycing that they were worthy

thy to suffer rebuke for the name of Iesus.

3 Thirdly, losse of goods. *Heb.* 10. 34. For yee both sorrowed with mee for my bonds, and suffered with Ioy the spoyling of your goods; knowing in your selues, how that ye haue in heauen a better, and an induring substance. See Heb. 11. 2.

4 Fourthly, Imprisonment, *Acts* 16. 15.

5 Yea, Ioy accompanies, not onely a few, but manifold trials and tentations.

1 *Pet.* 1. 6. Wherin ye reioyce, though now for a season, ye are in heauinesse, through manifold tentations.

Iames. 1. 2. My brethren count it exceeding ioy,

when ye fall into diuers tentations.

More generally see *Rom.* 5. 3. Neither that onely, but wee reioyce in tribulation.

2 *Cor.* 8. 2. In triall of affliction, their Ioy abounded.

Col. 1. 24. Now reioyce I in my sufferings for you.

1 *Thes.* 1. 6. Ye receiued the worde in much affliction with Ioy, in the holy Ghoft.

1 *Pet.* 4. 13. But reioyce, in as much as ye are partakers of Chriſts ſufferings.

See Gal. 6. 14.

2 *Cor.* 7. 4. I am exceeding ioyous in all our tribulatiō.

9 Alſo in the expectation of the laſt reſurrection.

Acts 2. 26. Therefore did mine [k] heart reioyce, and my

[k] Ioy of the Soule.

my l tongue was glad, and moreouer also, my m flesh shall rest in hope.

Verse. 27. Because thou wilt not leaue my n soule in graue, neither wilt suffer thine holy one to see corruption.

l Gladnes of the tongue.
m The assured rest of the whole body.
n Not to be swallowed vp of death.

10 When wee see found sorrow for sinne and offending God, to be wrought in the hearts of any.

2 *Cor.* 7.9. Now I reioyce, not that yee were sorry, but that ye sorrowed to repentance.

11 When being so humbled vnder our miseries, that the power of Christ may be thereby magnified. 2. *Cor.* 12.9. Very gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

12 In being contemned of the wicked world, because we be Christians, *Iam.* 1.9. Let the brother of low degree, reioyce in that he is o exalted.

Vers. 10. And hee that is rich, in that hee is made p lowe.

13 To see the Gospell preached, *Phil.* 1.18. What then? yet Christ is preached al maner of wayes, whether it be vnder a pretence, or sincerely, and I therein ioy: yea, and will ioy.

14 When wee see those signes, that may leade vs to Christ.

Matth. 2.10. And when they saw the q Starre, they reioyced with an exceeding great ioy.

15 And in our receiuing of

o To bee the child of God by adoption.

p Brought by the true knowledge of Christ to see both himselfe, & al his wealth to be nothing.

q Much more should we reioyce whē wee behold the Sacraments, by which God exhibiteth to vs Christ with all his benefits.

of Christ.

Luk. 19.5.6. And when Iesus came to the place, he looked vp and saw him, and saide vnto him, *Zaccheus come downe at once, for to day I must abide at thine house.*

And he came downe hastily, and receiued him ioyfully.

For other causes of Ioy, see *Reuel.* 12.12. and 18.20. and 19.7. *Gal.* 4.27.

Q. *Ought we to satisfie our selues with a pittance of this Ioy?*

Ans. No: Christ hath therefore left his gracious speeches behind him, recorded by the Euangelists, that our ioy might be full, *Iohn* 15.11. See 2. Epist, *Iohn* 11.

Also hee would haue vs aske, that receiuing, our ioy might be full, *Iohn* 16.24.

Saint

Saint *Iohn* writ his first Epistle to the faithfull, that their ioy might be ful, 1 *Ioh.* 1. 4.[r]

Paul prayes, that the Romanes may bee filled with Ioy, *Rom.* 15. 13. *Acts.* 13. 52. 2. *Tim.* 1. 4. *Acts* 2. 28.

Q. *What Epithites are giuen to this Ioy?*

A. Great ioy, *Luke.* 2. 10. *Phil.* 4. 10.

Exceeding great ioy, *Mat.* 2. 10. See 2. *Cor.* 7. 4. *Iam.* 1. 2.

Abundant ioy, *Phil.* 1. 26.

Ioy vnspeakeable, and glorious, 1 *Pet.* 1. 8.

Qu. *Where hath this ioy her seat?*

A. In the Soule, Spirit, and heart.

Luk. 1. 47. Then *Mary* said, My soule doth magnifie

[r] Touching our vnion which wee haue with God in Christ, through Faith: and of our vnion we haue, one with another throgh loue.

See Luk. 10. 21.

fie the Lord: And my Spirit reioyceth in God my Sauiour.

Acts 2. 26. Therefore did mine heart reioyce. Opposite to this, is that in 2 *Cor.* 5. 12.

Iohn 16. 22. Your hearts shall reioyce.

Q. *In the next place, let vs see the measure of it.*

An. In spirituall things, as wee haue seene, it should be full. Not, but that some sudden accident may interrupt it, *Acts* 12. 14. *Luke* 24. 41. Ioh. 16. 24. 1 Iohn. 1. 4.

Q. *And what in temporall things?*

Ans. With great mediocritie, and moderation.

Luk. 10. 20. Neuertheles in this reioyce not, that the spirits are subdued vnto you.

2. *Cor.*

2 Cor. 7. 30. And this I say, that they which haue [f] wiues, bee as though they had none.

And they that weepe, as though they wept not, and they that reioyce, as though they reioyced not: for the fashion of this world goeth away.

[f] Not as if they were not the good blessings of God: but we vsually abuse them, when we fancy to our selues a perpetuity of them.

Qu. *What is the nature of this Ioy?*

A. 1 To communicate it selfe with others.

2 Cor. 1. 14. We are your [t] reioycing, euen as yee are ours, in the day of the Lord Iesus.

[t] Hee reioyced that hee had conuerted them: & they reioyced, that they were conuerted by him.

2 Corin. 2. 3. This confidence haue I in you all, that my ioy is the [u] ioy of you all.

[u] For where true loue is, there parties cannot but be alike affected.

And the better to set this ioying together on worke, the

the Apostle *Paul* inioynes it by way of precept.

Rom. 12. 15. Reioyce with them that reioyce.

2 Her nature is also to be lasting, *Phil.* 4. 4. Whereas al worldly ioyes are fading. *Iohn* 5. 35.

Q. *Where are wee exhorted to this Ioy?*

A. Phil. 3. 1. Moreouer, my brethren, reioyce in the Lord.

Rom. 15. 10. And againe, (he saith) Reioyce ye Gentiles with his people.

Gal. 4. 27. Reioyce thou barren, that beares not.

Qu. *How long should this Ioy last?*

A. Reioyce in the Lord * alway. *Phil.* 4. 4.

1 *Thes.* 5. 16. Reioyce euermore.

* The Ioy of the hypocrite vanisheth. Ioh. 5. 34. Mat. 13. 20. Wheras the ioy of true beleeuers lasts for euer Ioh. 16. 22.

2. *Cor.*

2. *Cor.* 6.10. As sorrowing, and yet alway reioycing.

Q. *May not a man bee mistaken about this ioy, to thinke hee hath it, when hee hath it not?*

Mat.13.20. And he that receiued the Worde in the stony ground, is hee which heareth the Word, and incontinently with ioy receiueth it.

Q. *Is not this a good Ioy?*

A. No: for in *vers.*21. It is added, yet hee hath no roote in himself, and dureth but for a season. *Luke* addes the reason, *chap.*8.13. Hee had but a temporary Faith; & therfore it brought forth but a temporary Ioy.

*Iohn.*5.35. *Iohn* was a burning light, and ye were willing

ling

ling[x] for a season to reioyce in his light.

[x] But they quickly grew weary of him.

Q. *What companions hath true ioy?*

1 Hope, *Rom.* 12. 12.

2 Loue, *Ioh.* 14. 28.

3 Peace, *Rom.* 14. 17. and 15. 13.

4 Prayer, *Phil.* 1. 4.

5 Long suffring, *Col.* 1. 11

6 Confidence, *Heb.* 3. 6.

7 Mercy, *Iam.* 2. 13.

8 And that which works Ioy, and al her companions with her, The holy Ghost, *Act.* 13. 52. *Rom.* 14. 17.

9 Lastly afflictions, *Act.* 5. 41. *Rom.* 5. 3. 2. *Corinth.* 8. 2.

See 2. Cor. 6. 10.

Q. *What duety owe wee to our Ioy?*

A. To hold it fast, *Heb.* 3. 6. and that, alway, 2. *Cor.* 6. 10. *Phil.* 4. 4.

To

To helpe our ioy by reading, *Acts* 15.31.

Q. *What duty owes the Minister to vs, in respect of our Ioy?*

A, 1 To wish vnto vs all patience and long suffering with ioyfulnesse, *Colossians* 1.11.

2 To pray, that Christ would present vs faultles, at his comming, with ioy, *Iude* 24.

3 2 *Cor.* 7.9. To reioyce, when they see their peoples hearts smitten with godly sorrow.

4 By all meanes, both by wordes and deedes, to further, & help it forwards, *Phil.* 1.25. 2 *Cor.* 1.24.

See Act. 15. 23. to 31.

Yea, that their ioy on both parts may bee full, 2. Epist. *Ioh.* 11. See *Phil.* 2.17.

1 *Ioh.*

1 *Iohn* 1. 4.

Qu. *What duties owe wee to them in respect of their Ioy?*

A. By all meanes to adde, what possibly we can, vnto their Ioy.

Philem. 7. We haue great ioy and consolation in thy Loue.

2 Epist. *Iob.* 4. I reioyced greatly, that I found the children walking in the truth.

3 Epist. *Iob.* 3. I reioyced greatly, when the brethren came, and testified of the trueth that is in thee, how thou walkest in the truth.

Vers. 4. I haue no greater Ioy, then to heare that my children walke in truth.

1 *Thes.* 3. 9. What thanks can we recompence to God againe for you, for all the ioy

Ioy, wherewith we reioyce for your ſakes before our God, &c.

2 Theſ. 1. 4. So that wee our ſelues reioyce of you, in the Churches of God.

Phil. 4. 10. Now I reioyce in the Lord greatly; that now at the laſt your care for me ſpringeth afreſh

Col. 2. 5. For though I be abſent in the fleſh, yet am I with you in the ſpirit, reioycing & beholding your order, and your ſtedfaſt faith in Chriſt.

See 1 Theſſ. 2. 19. 20.

Phil. 4. 1. My beloued and longed for, my ioy and my crowne.

2 *Cor.* 7. 7. When he told vs your great deſire, your mournings, your feruent minde to me-wards, I reioyced much more.

7. The ioy which from hence I receiued, ouercame all my ſorrow.

Phil.

*Phil.*2.2. Fulfill my Ioy, that ye be like minded.

*Phil.*2.16. Holding forth the word of life, that I may reioyce in the day of Christ that I haue not run in vaine, neither haue laboured in vaine. See Heb.13.17.

2 *Cor.* 8.24. Wherefore shew towards them and before the churches, the proof of your loue, and of the reioycing that wee haue of you. See more *Heb.*13.17.

2 *Corin.*7.13. Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the Ioy of *Titus*, because his spirit was refreshed by you all.

I had not thought, we might so many waies haue ministred matter of ioy to our Ministers.

But

Q. *But doe Ministers alwaies finde it thus in their people?*

An. No: For oft times they perplexe their hearts, by giuing them iust cause in many things, to suspect their vprightnesse.

1 In scanting them of their maintenance

1 *Corin.* 9. 14. 15. So also hath the Lord ordain'd, that they which preach the Gospell, should liue of the Gospell.

But I haue vsed none of these things, neither wrote I these things, that it should be so done vnto me: for it were better for mee to dye, then any man should make my reioycing vaine.

2 In slacking their benevolence towards the poore saints.

2 *Corin.* 9. 3. Now I haue sent the brethren, lest our reioycing ouer you should be in vaine.

2. *Cor.*

2 *Corin.* 2. 3. And I wrote this same thing vnto you, lest when I come, I should take heauines of them, of whom I ought to reioyce.

See chap. 13. 20. 21.

Hebr. 13. 17. Obey them that haue the ouer-sight of you, & submit your selues, for they watch for your soules, as they that must giue acount; that they may do it with ioy, and not with griefe, for that is vnprofitable for you.

3 In not submitting them selues to their wholesome Instructions.

Q. *According to your first diuision, you should now speake of that Ioy, which is not according to God. Is there such a ioy?*

A. There is. For Christ saith; The world shall [a] reioyce, *Iohn* 16. 20.

[a] Dreaming of a worldly happines, whilest they see Gods people ouerwhelmed with miseries.

1 And therefore in *Luk.* 6. 25. Christ pronounceth

a woe against al their mirth and iolity.

Wo be to you that laugh now: for ye shall waile and weepe.

Very fitly doth *Iames* exhort such to weepe and lament: and to turne their laughter into heauinesse, and their ioy into mourning.

2. A corrupt and sinfull reioycing also it is, when Christians so please themselues in the good things that are among them, that they forget or neglect to purge out grosse corruptions and offences, from among them.

1. Cor. 5. 6. Your reioycing is not good: know yee not that a little leuen, leueneth the whole lumpe?

Iam. 4. 16. But now ye reioyce in your boastings, all such reioycing is euill, *Iam.* 3. 14. If ye haue bitter enuying and strife in your harts, reioyce not, neither bee lyers against the truth.

3 There is also a counterfet and feigned ioy.

2 *Corinth.* 5. 12. Some reioyce in the face, and not in the heart.

Qu. *There is a reioycing which is yet more odious.*

An. There is so: for it robbeth God of his glory.

Rom. 4. 2. If *Abraham* were iustified by workes, he hath wherein to reioyce, but [a] not with God: A reason whereof Saint *Paul* renders.

1 *Cor.* 4. 7. For what hast thou, which thou hast not

[a] Well they may procure vs applause among men, but in the sight of God shal no flesh be iustified. Gal. 2. 16.

receiued? If thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it?

And ſo wiſely hath God diſpoſed of all things, in reſpect of our effectuall vocation.

That no [b] fleſh ſhould reioyce in his preſence, 1. *Corin.* 1. 29. 30. 31.

And as we are not to reioyce in things, directly oppoſite to Gods glory; ſo not in the beſt actions, nor in the beſt of Gods ſeruants, amiſſe.

Touching actions, what better action, then to preach the Goſpell.

1 *Corin.* 9. 16. Of which *Paul* ſaith; Though I preach the Goſpell, yet haue I nothing to reioyce of, ſee *chap.* 4. 6. As

[b] Weake, fraile, brittle, and miſerable fleſh: if it ſhall preſume with opinion of any worthines of it own, to perk into the preſence of Gods high and excellent Maieſty.

As touching mens persons: who more to be esteemed of, then those that haue best deserued of GODS Church, by reason of their godly labors? And yet euen of them *Paul* saith, 1. *Cor.* 3. 21. Let no man reioyce in [c] men, *q. d.* No, not in *Paul*, nor *Apollos*, nor in *Cephas*.

For what are they (saith he) but Ministers, by whom ye beleeued?

Paul also professeth, that he wil not reioyce of things, which are not within his [d] measure. 2. *Cor.* 10. 13.

Nor in an other mans [e] line, 2. *Cor.* 10. 16.

Neyther would hee [f] reioyce of himself, 2 *Cor.* 12. 5

The false Apostles desired to haue the *Galathians* circumcised, that they

[c] That is, if ye shall depend more vpon them, then vpon God, that speaketh by them. See Vers. 5. 7.

[d] That is, which God had not measured to him

[e] In regard he had the whole world to preach in.

[f] Vnlesse he were against his will compelled thereunto by the false Apostles: for if they did cõpell him, hee wanted not matter of reioycing.

might reioyce in their flesh, *Galat.6.13.*

Meaning, that of Gentiles, they would haue made them Iewes.

Qu. *What priuiledges belong to such, as are possessed of sound Ioy?*

Ans. 1 None shall be able to depriue them of it, *Iohn 16.22.*

2 They may and ought to reioyce alwaies, *Philip. 4.4.*

As also to possesse it in fulnesse, *Iohn 15.11.*

3 Such, as haue well discharged the trust committed to them by God, haue good leaue and liberty granted them, to enter into their Masters Ioy, *Matthew 25.23.*

Of

Of Patience.

Come wee now to an other Grace of the Spirit, which is Patience.

Qu. *Who is the Author of Patience?*

An. Euen the same, who also is the Author of euery good gift else, as it is in *Iam.* 1.17.

Rom. 15.5. Now the God of [a] Patience and consolation, giue you, that you bee like minded.

[a] So called, because he is author both of Patience and consolation. And this he effecteth, first, by his word, teaching vs therein what true patiẽce is; and then inspireth and planteth the vertue it self in our harts, by his holy Spirit.

Q. *What distribution make*

you of Patience?

A. 1 As it respects God, it is one of his Diuine properties: as it respecteth his children, it is one of the gifts and graces of his holy Spirit.

Q. *What is patience, as in respect of God?*

A. A slownes of God to anger, bearing-with, & sparing sinners, that they may haue space to repent in.

*Rom.*2.4. Or despisest thou the riches of his bountifulnesse, and patience, & long forbearance, not knowing that the bountifulnesse of God, leadeth thee to repentance. 2.*Pet.*3.9. The Lord of that promise is not slack, as some men coūt slacknes; but is patient towards vs, and would haue no man to perish,

periſh, but would all to come to repentance.

Q. *What is Patience, as it reſpects Gods children?*

A. Vſually it is taken for that gift and grace of God whereby he enableth them, meekely to beare their ſeuerall croſſes and trialls.

Rom. 5.3. 4. Heb. 10.36. Iames 1.3. 4. and 5.7.8. 10. 11.

Luk. 21.17. And ye ſhall be hated of all men, for my names ſake.

Verſ. 19. By your patience poſſeſſe your ſoules.

Q. *What neceſsity haue we of this patience?*

A. Heb. 10.36. Ye haue [b] need of patience (ſaith the Apoſtle) that after ye haue done the will of God, yee may receiue the promiſe.

b We cannot ſtep ſo much as two paces orderly forwards, without patience. Neyther can we attaine to our iournies end without it.

Qu. *How is Faith ſaid to bring forth Patience? Iames.*

Anſ. Faith perſwades vs, that hee who afflicts vs, is our Father; and will therefore turne all our afflictions to our good.

Qu. *How is tribulation ſaid to bring forth patience?*

Rom. 5. 3.

An. Tribulation doth it not in and by it ſelfe, but as wee ſee it to proceed from our mercifull Father (that dearely loueth vs) for our good.

Q. *How is patience ſaid to bring forth experience?* Rom. 5. 3.

A. Hauing beene long exerciſed vnder the Croſſe, and thereby tamed quietly to beare it, at length we gather by experience to our comfort, what that peaceable fruit of righteouſneſſe is, of which the Apoſtle ſpea-

c Wee are thereby taught the true feare of God, which conſiſteth in leading an holy life; for to no worſe end are afflictiõs ſent vs.

speaketh, *Heb.* 12. 11. and so are enabled to passe the more cheerefully vnder it.

Qu. *Is patience onely exercised about hearing of afflictions?*

A. No, it hath other exercises, and that both in respect of our selues, and others also.

Qu. *What in respect of our selues?*

1. About the matter of hearing, and daily profiting by the word.

Luk. 8. 15. But that which fell on good ground, are they which with an [d] honest and [e] good heart, heare the word, and keepe it, and bring forth fruit with [f] patience.

2. So in holding out to the end in a godly course,

[d] Not in shew, but in deed.
[e] In respect of the good qualities of the mind.
[f] For such an hearer must look to meet with many crosses

notwithstanding any opposition whatsoeuer.

*Rom.*2.7. To them which by g patient continuance in well doing, seeke for glory and honour, &c.

g For the Diuell will not suffer them to passe on at ease.

3. Wee must with patience abide for that, which hope expecteth, *Rom.* 8.25.

Q. *And what in respect of others?*

An. 1 In teaching and instructing the rude and rebellious. 1 *Thes.*5.14. Be h patient towards al men, see 2 *Tim.*2.24.25.26.

h There must be a discreet mildnesse, mixt with seuerity.

3 Seruants must shew forth this vertue of patiẽce, towards their hard and cruell masters, when they bee vniustly wronged by them, 1.*Pet.*2.18.19.20.

Q. *What patterns haue we of patience?*

An.

Anſ. 1 Wee haue God himſelfe, who is not onely ſtiled the *God of Patience*, but exerciſeth the ſame in waiting for our amendment, 2 *Pet.*3.9.

2 Secondly, Chriſt, *Heb.* 12.2. Looking vnto Ieſus the author and finiſher of our Faith; and who patiently endured the croſſe.

3 Alſo the Prophets of God.

*Iam.*5.10. Take my brethren the Prophets, for an example of ſuffering aduerſity, and long Patience.

1 Particularly *Iob*, *Iames* 5. 11. ye haue heard of the patience of *Iob*.

We muſt be followers of ſuch, as by Faith and Patience haue inherited the promiſes, *Heb.*6.12.

Q. What

Q. *What companions hath Patience?*

A. Faith, 2 *Thes.* 1. 4. *Heb.* 6. 12. *Reuel.* 2. 19. and 13. 10.

Hope, 1 *Thes.* 1. 3.

Works, *Reuel.* 2. 19.

Comfort, *Rom.* 15. 4.

Stability of minde, *Iam.* 5. 8.

Brotherly kindnesse, 2. *Pet.* 1. 6.

[i] Ioyfulnesse, *Col.* 1. 11.

Qu. *How farre must our Patience extend it selfe?*

A. It must extend it selfe to all men, 1 *Thes.* 5. 14.

Not only to the well, but to ill deseruing persons, 1. *Pet.* 2. 20.

There is required [k] much patience, 2. *Cor.* 6. 4.

There is required [l] all patience, *Col.* 1. 11. 2. *Cor.* 12. 12.

[i] Patience must not be extorted, & wrong from vs by force, but it must proceed fro a merry and ioyfull mind.

[k] To swal, low much & many inconuenienees.

[l] To bee fitted for all encumbrances.

Long

Long Patience also, *Iam.* 5. 7. 10.

It must hold out [m] til the comming of the Lord, *Iam.* 5. 7.

It must haue her perfect worke, *Iam.* 1. 4.

Q. *Where are we exhorted to patience?*

An. Be patient in tribulation, *Rom.* 12. 12.

Be patient therefore brethren vnto the comming of the Lord, *Iam.* 5. 7.

Vers. 8. Bee ye also patient therfore, and [n] settle your hearts.

And let patience haue her perfect worke. *Meaning that the victory is not obtained in two or three skirmishes.*

Q. *What incouragements doe the Scriptures giue vs to be patient?*

A. S. *Iames*

[m] For present disorders wil not alwaies last: there wil come a time wherein all things shall be restored, and set strait

[n] For it will not be long ere he come that will come, and will not tarrie. Heb. 10. 37.

A. S. *Iames* sets before vs a similitude taken from an husband-man, the better to encourage vs to this duetie of Patience.

Iam. 5. 7. Behold, (saith he) the husbandman waiteth for the pretious fruit of the earth, and hath o long patience for it, vntill hee receiue the former and the latter raine. *Meaning by the first raine, that which falleth after the seede is sowne, and by the latter, that which commeth after the corne begins to ripen.*

Iam. 5. 11. Behold, wee count them blessed, that endure. Ye haue heard of the patience of *Iob*, and haue knowne what p end the Lord made, for the Lord is very pittifull and mercifull. *Here the Apostle vseth sundry argu-*

o He waits frō the time he sowes his seed, till hee receiues the crop; with a patient and quiet minde. See chap. 1. 12.

p We must not iudge of afflictions til the end: for during the triall, God seemes to stand aloofe from vs: but in the end, hee will manifest his presence to our comfort, as he did to the comfort of Iob.

arguments for our incouragement, patiently to endure trials. But because the text it selfe points them out, euery one particularly, the lesse needs to bee said of them.

Q. *What Epithites are giuen to this word Patience?*

A. Reuel. 3.10. Word of my Patience.

Reu. 1.9. Kingdome and Patience.

Iames. 5.7.10. Long Patience.

Of Prayer.

Question.

TO draw now towards a conclusion of all. What is it which we intended lastly to question about?

An. Prayer.

Q. *What is Prayer?*

A. A calling vpon Gods Spirit, according to his will. *Rom.* 10. 13. and 8. 26. 1 *Ioh.* 5. 14.

Qu. *What are the parts of prayer?*

An. Two: Thanksgiuing and request, 1 *Tim.* 2. 1. *Phi.* 4. 6.

4.6. 1.*Thes.*5.17.18.

Qu. *To whom must wee pray?*

A. To God onely.

Rom. 10. 1. Mine hearts desire, and prayer to God is, that they may be saued.

Acts 10.2. *Cornelius* praied to God continually.

Acts 12.5. Earnest prayer was made of the Church to God, for *Peter*, See *Rom.* 15.20. *Phil.*4.6.

Q. *May wee not pray to Christ?*

A. Yes: *Steuen* the Martyr prayed him to receiue his Spirit, *Acts* 7. 59. The Apostles prayed him to teach them to pray, *Luke.* 11 1. See *Chap.* 17.5. See *Acts.* 22.16.

Qu. *By whom must wee pray?*

A. By

An. By Ieſus Chriſt our mediator.

Let vs therefore by him offer the ſacrifice of ª praiſe, alwaies to God, which is the fruit of the lips ẅ confeſſe his name, See *1. Pet.* 2.5.6.

Ioh. 16.23. Verily, verily, I ſay vnto you, whatſoeuer you ſhall aske the Father in my name, hee will giue it you. And in *Ioh.* 14.13.14. Chriſt himſelfe promiſeth to giue, what they ſhal aske of his Father in his name.

Reu. 8.3.4. Then another Angell came and ſtood before the Altar, hauing a golden Cenſer, and much Odours was giuen vnto him, that hee ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

And

Heb. 13.15. ª But giuing of thankes implieth that God hath heard our ſutes, therefore prayer is here included, though not expreſſed.

And the smoke of the odours with the prayers, went vp before God, out of the Angels hand.

Qu. *Through whom must we pray?*

Ans. Through the assistance of the holy Ghost.

Gal. 4.6. And because ye are Sonnes, God hath sent forth the Spirit of his Son into your hearts, which cryeth *Abba Father.*

Rom. 8. 26. Likewise the Spirit also [b] helpeth our infirmities: for we know not, what to pray as we ought: but the spirit it selfe maketh [c] request for vs, with sighes which cannot bee expressed.

Vers. 27. For hee maketh request for the Saints [d] according to God.

Q. *Who*

[b] Beareth our burthen, that wee faint not.

[c] Prouoketh vs to prayer, and telleth vs as it were within, what to say.

[d] That is, according to Gods will.

Q. *Who muſt pray?*

An. Peter not onely permitted, but alſo exhorted *Simon* the Magician, being not yet altogether incorrigible, to pray vnto God for pardon. Now ſeeing forgiueneſſe of ſins, and repentance are not denied, euen to impenitent perſons, as to *Simon*; No more ought prayer. Eſpecially, to ſuch as haue had the meanes, albeit, as yet they ſhew no tokens of ſound conuerſion: but with this caueat, that God heareth not ſinners, that is, ſuch as go on impenitently in their ſins; for ſo God will not heare his owne children, *Pſal.*66.18.

Acts 8.22.

Ioh.9.31.

But to ſpeake properly, prayer of right belongs to ſuch

such as beleeue and repent: for the persons and suits of such are accepted of God, because hee seeth them ingrafted into Christ by faith; and such only in truth haue the Spirit of prayer, which teacheth them to pray according to the will of God. And yet I would not discourage the other; for howsoeuer God cannot heare nor accept of them yet, as of his children; yet hee may heare them as his poor creatures. But I counsell them for all that, neuer to giue him, nor themselues any rest, till they get into that estate, in which God may heare them as his children.

Gal.4.6. Rom.8.27.

Qu. *For whom should wee pray?*

A. Generally for al men. 1 *Tim.*

1 Pray for all men.

2. For Magistrates.

1 *Tim.*2.1. I exhort, that praiers be made for al men. Particularly, for kings, and for al that are in authority, *chap.*2.2.

Heb.13.18.

And for Ministers.

3 For Ministers.

1 If they be prisoners.

Acts 12.5. So *Peter* was kept in prison, but earnest prayer was made of the Church to God for him.

*Philem.*23. I trust through your prayers, to bee freely giuen vnto you.

2 When they be in danger of vnreasonable and euill men,

2.*Thessa.*3.1. Pray for vs; &c. *vers.*2. That we may be deliuered from vnreasonable, and euill men.

*Rom.*15. Also brethren, I beseech you for our Lord Iesus Christ his sake, and for the

the loue of the Spirit, that yee would striue with mee, by prayers to God for me.

*Vers.*31. That I may bee deliuered from them, which are disobedient in Iudea.

2 *Cor.*1.10. Who deliuered vs from so great a death, and doth deliuer vs, in whom wee trust, that yet heereafter hee will deliuer vs.

*Vers.*11. So that ye labor together in prayer for vs.

3 Also for the prosperous successe of their ministery.

2 *Thes.*3.1. Furthermore, brethren pray for vs, that the word of the Lord may haue free passage, and bee glorified, euen as it is with you.

*Colossi.*4.3. Praying also for vs, that GOD may open

e An open and free mouth to preach the Gospell.

open vnto vs the e doore of vtterance to speake the mystery of Christ.

*Ephes.*6.18. And pray alwaies &c.

*Vers.*19. And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly, to publish the secret of the Gospell.

*Phil.*1.18. What then? yet Christ is preached all manner wayes, whether it be vnder a pretence, or sincerely, &c. For I know, that this shall turne to my saluation, through your prayer, and by the helpe of the spirit of Iesus Christ.

4. Pray for the sicke.

Wee are also to pray for the sicke.

Acts 28.8. And so it was, that the Father of *Publius* lay sicke of a feuer, and of a blou-

bloody flixe: to whom *Paul* entred in, and when he had prayed, hee layd his hands on him, and healed him.

See Act. 9. 36. to 41.

Iam. 5. 14. Is any man sick, let them call for the Elders of the Church, and let them pray for him.

Vers. 15. And the prayer of Faith shall saue the sicke, and if hee haue committed sinnes, they shall bee forgiuen him.

5. For our enemies.

We ought to pray for our enemies.

Mat. 5. 44. Pray for them that hate you, and persecute you.

Luke 23. 34. Then saide *Iesus*, Father forgiue them, for they know not what they doe.

Acts 7. 60. And *Steuen* kneeled downe, and cryed

with a loud voyce: Lord, lay not this sinne to their charge.

1 *Cor.*4.13. Wee are euill spoken of, and we pray.

One of vs ought to pray for an other.

6 One for another.

*Iam.*5.16. Pray one for an other.

2. *Cor.*9.14. And in their prayer for you, to long after you greatly.

1 *Iohn.*5.16. If any man see his brother sinne a sinne that is not vnto death, let him aske, and hee shall giue him life for them that sinne not vnto death.

Qu. *For whom must wee not pray?*

A. Not for such as sinne to death, * 1. *Ioh.*5.16.

* That is, such as sinne the vnpardonable sin.

Qu. *Should not the Ministers pray for the people?*

An.

A. Yes, as we see it, first by the example of Christ, *Iohn.* 17. 20. I pray not for these alone, but for them also which shall beleeue in mee through their worde, *vers.* 21. That they all may be one, as thou O Father art in mee, and I in thee; euen that they also may bee one in vs. As also by *Pauls* practise.

Rom. 10. 1. Mine hearts desire, and prayer to God for Israell is, that they may be saued.

Rom. 1. 9. God is my witnesse, that without ceasing, I make mention of you.

Vers. 10. Alwaies in my prayers. See *Eph.* 1. 16.

Phil. 1. 9. And this I pray that your loue may abound.

Col. 1. 9. For this cause we

alſo, ſince wee heard of it, ceaſe not to pray for you, ſee *Eph.*3.14. 1 *Theſſ.*1.2. *Epaphras* alwaies ſtriueth for you in prayers, *Col.*4.12. 2 *Theſſ.*1.11. Wherefore, we alſo pray alwaies for you that our God may make you worthy of this calling.

Qu. *Ought not one Miniſter to pray for another?*

An. They ought.

2 *Tim.*1.3. I thank God whom I ſerue frō mine Elders, with pure conſcience, that without ceaſing, I haue remembrance of thee in my prayers, night and day.

Conſider what I ſay, and ſ Lord giue thee vnderſtanding in al things, 2 *Tim.*2.7.

Chriſt prayed for his Apoſtles.

1. For them all in general. *Ioh.*17.9. I pray for them.

Ver.

Ver. 11. Holy Father keep them in thy name.

Verſ. 15. I pray not, that thou ſhouldeſt take them out of the world, but that thou keep them from euill.

Verſ. 17. Sanctifie them with thy truth.

2 For *Peter* in particular.

Luk. 22. 31. And the Lord ſaid, *Simon, Simon,* Satan hath deſired you, to winow you as wheat.

Verſ. 32. But I haue prayed for thee, that thy Faith faile not.

Q. *You haue ſhewed, that Prayer muſt be made one for another. But ſhould not euery of vs pray for himſelfe?*

An. 1 Yes, wee haue it thus in precept. *Iam.* 1. 5. If any of you lacke wiſdome, let him aske it of God.

Chap. 5. 13. Is any afflicted among you, let him pray.

Mat. 6. 6. When thou praiest, enter into thy chamber, & when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

2 Also we haue it in practise: first of Christ: and secondly, of his Apostles.

See Luk. 3. 21. See Heb. 5. 7. Of Christ, in his prayer oft repeated in the Garden, *Luk.* 22. 41. 42. 44.

Of his Apostles, first of *Paul.*

2 *Corin.* 12. 8. For this thing I besought the Lord thrice, that it might depart from me.

Secondly, of *Peter.*

Acts

Acts 10.9. *Peter* went vp, vpon the house top to pray, about the sixth houre.

Thirdly, of a priuate christian.

Acts 10.30. Then *Cornelius* sayd, foure dayes agoe about this houre, I prayed in mine house. See Luk. 1. 13. Ac. 7.59.

And in *Acts* 8.22. *Peter* exhorts that witch *Simon*, to pray God, that if it were possible, the thought of his hart might be forgiuen him.

Qu. *As ye haue shewed for whom we must pray: Now let vs see for what we must pray.*

An. Many are our owne, & the necessities of others; and for so many things ought we to pray: but hauing stinted our selues to expresse no more, but what we finde in the new Testa-

ment, & that almost in so many letters & sillables: we wil onely point to things as we finde them recorded there.

First then we must craue of GOD, all those things, which wee are taught to pray for, in the 6. petitions of the Lords prayer.

Math. 6. Where Christ sets down a patternlesse direction for prayer.

And as particular branches thereof, we must pray; first, that God would furnish his Church with good Ministers; and secondly, that he would furnish those Ministers with answerable gifts and graces, for the wel discharge of their ministeriall office.

For the first.

Mat. 9. 37. Then said he to his Disciples, surely the harueſt is great, but the labourers are few.

Verſ.

Vers. 38. Wherfore pray the Lord of the haruest, that he wold [f] send forth labourers into his haruest.

[f] Thrust them forth suddenly: otherwise they would not go willingly.

For gifts and graces.

Acts 8. 14. Now when the Apostles which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto *Peter* and *Iohn*.

Verse. 15. Who when they were come downe, prayed for [g] them, that they might receiue the [h] Holy Ghost.

[g] They had the charge of preaching committed to them already.

[h] Those excellent gifts which are necessary for the gouernors of the Church.

Ephes. 6. 18. 19. Pray for me, that vtterance may bee giuen vnto me.

Col. 4. 3. Praying also for vs, that God may open vnto vs the dore of vtterance. See *Iohn.* 14. 16. 17.

3 We are also to pray that

the word of God may haue free passage, 2. *Thess.* 3. 1.

4 That vnder the Magistrat, we may lead a quiet & a peaceable life, in all godlines and honesty, 1 *Tim.* 2. 2.

5 That we enter not into tentation, *Mat.* 26. 41. *Luk.* 22. 46.

6 When wee are to depart hence, that God would receiue our spirits.

And Iesus cried with a loud voice, and said, Father into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost. *Luk.* 23. 46.

Acts 7. 59. And they stoned *Steuen*, who called on God, and said, Lord Iesus receiue my spirit, and when hee had saide this, hee fell asleepe.

7. And

7 And because the outward element of water in Baptisme can profit vs nothing of it selfe, we are to pray vnto Christ, that hee would by his Spirit make it effectuall, for the washing away of our sinnes in his bloud, *Act.* 22.16.

8 That God would sanctifie his temporall benefits vnto vs, 1 *Tim.* 4.5.

9 That God would endue vs with wisdom, meekly to beare ꝙ crosse, *Iam.* 1.5.

10 That God would increase our Faith, *Luke* 17.5.

11 And helpe our vnbeleefe, *Mark.* 9.24.

12 That Christ would hasten his comming, *Reuel.* 22.20.

Qu. *What are the kindes of prayer?*

1. Publique Prayer.
2. Priuate Prayer.
3. Secret praier, by ones selfe alone.
4. Extraordinary prayer, which is ioyned w Fasting.

2 Tim. 2.22. Prayer sometimes put for the whole worship of God.

Q. *Where finde you publike Prayer to haue beene vsed?*

An. In *Luke.* 1. 10. And the whole * multitude were without in praier, while the incense was burning.

Act 3.1. Now *Peter* and *Iohn* went vp together at the ninth ‖ houre of prayer.

* In the court before the Temple.

‖ The Iewes had their morning and Euening Sacrifices.

Qu. *Shew the like for priuate prayer.*

Acts 1.14. These all continued with one accord in prayer & supplication, with the women, & *Mary* the mother of *Iesus*, & with his brethren

thren. See *ver.* 24. and *chap.* 4.24. and *chap.* 2.42.

Act. 12.12. And as he cõsidered the thing, hee came to the house of *Mary*, the mother of *Iohn*, whose surname was *Marke*, where many were gathered together in prayer. See *chap.* 16.16. & 20.36. and 21.5. *Luk.* 9.28.

Q. *Where is secret Prayer mentioned?*

A. 1 It was Christ his ordinary practise, to be often alone in priuate prayer.

Mat. 14.23. And as soone as he had sent the multitude away, hee went vp into a mountaine alone to pray, *Mark.* 6.46.

Mar. 1.35. And in the morning very early before day, Iesus arose, & went into a solitary place, & there prayed.

Luk.

Luke. 5.16. But hee kept himself apart in the wildernes, and prayed.

Chap. 9.18. And it came to passe, as hee was alone praying, &c. See *Acts* 10. 9.30.

2. And as it was his practise, so hath hee giuen vs it in precept.

Matth. 6.6. But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy father which seeth in secret, shall reward thee openly.

Q. *You speake of prayer ioyned with fasting.*

A. *Mat.* 17.21. Howbeit this kinde goeth not out, but by prayer and fasting.

Luke 2.37. And shee was

a widow about eighty and foure yeares, and went not out of the Temple, but serued God with fastings and prayers, night and day, See *Acts* 13.3. and 14.23.

1 *Cor.* 7.5. Defraud not one another, except it bee with consent for a time, that ye may giue your selues to fasting and prayer.

Act. 10.30. Foure daies agoe, I fasted, and at the ninth houre I prayed in my house.

Q. *What circumstances obserue you about prayer?*

Ans. Time. Place. And Gestures.

Q. *What for the time?*

A. *Mark.* 1.35. And in the [k] *morning* very early before day, *Iesus* arose, and went

[k] Psal. 55.17. Dauids practise was to pray Euening, Morning, and at noone in the old Testament. See the same practised heere in the New. See Dan. 1.6.

went out into a solitary place, and there prayed.

Act. 16. 25. Now at midnight, *Paul* and *Silas* praied.

Act. 10. 9. *Peter* went vp vpon the house to pray, about the sixth houre.

Verse. 30. At the ninth houre, I prayed.

l About noone.

m Three houres, before sun-set. See Act. 3. 1.

Q. What for the place?

A. 1 *Tim.* 2. 8. I will (saith *Paul*) that the men pray euery where. More particularly the Iewes had the Temple to make publike prayer in: with vs, that place which is by the Magistrates apointed for that purpose.

Matth. 21. 13. My house shall bee called the house of prayer. *Luk.* 18. 10. Two men went vp into the temple to pray; See *Act.* 22. 17. and *Luk.* 2. 37.

Acts

Acts. 3. 1. *Peter* and *Iohn* went together to the Temple to pray. 2

Cornelius prayes in his house, *Act.* 10. 30. 3

Peter vpon the house top, *Acts* 10. 9. 4

Christ in the wildernes, *Luk.* 5. 16. And in a garden: compare *Mat.* 26. 36. with *Ioh.* 18. 1. 5

And on a mountaine, *Mark.* 6. 46. 6

The Apostles in an vpper chamber, *Acts* 1. 13. 14. 7

Q. *What gestures haue bin vsed in Prayer?* 8

Mar. 11. 25. But when ye shal[a] stand, & pray, forgiue, if ye haue any thing against any man. Christ fell on his face, and prayed, *Mat.* 26. 39. Hee fell on the ground and prayed, *Mar.* 14. 35. [b] Kneeled down & prayed, *Luk.* 22 41. *Iohn*

[a] When ye shall appear before the Altar. See Luk. 17. 16.

[b] Acts 9. 40. See Act. 7. 60 and 20. 36. and 21. 5. & Eph. 3. 14.

Iohn. 17. 1. These things spake Iesus, and lifted vp his eyes to heauen. See *Mat.* 14. 19. See *Mark.* 7. 34. and *Ioh.* 11. 41.

1 *Tim.* 2. 8. I will that the men pray euery where, lifting vp p pure hands.

p Hee puts the signe, for the thing it selfe.

Q. *Now you haue satisfied me concerning the circumstances about prayer. Tell mee, where is prayer commanded?*

Mat. 7. 7. Aske, and it shall be giuen you.

Phil. 4. 6. In all things let your requests bee shewed vnto God in prayer.

1 *Tim.* 2. 8. I wil that men pray.

1 *Thess.* 5. 17. Pray continually.

Qu. *Where is Prayer commended?*

A. *Acts* 10. 4. Thy prayers

ers are q come vp into remembrance before God.

q Alluding to the smoke of the sacrifices. See Eph. 5. 2. Reuel. 8. 3.

Acts 9. 11. Seeke after *Saul* of *Tarsus*, for beholde he prayeth.

Qu. *What if wee haue not our petitions forth-with granted?*

Ans. Wee are not too good to wait, neyther must wee waxe weary, nor suffer our faith to faint, but exercise our selues in this duety of prayer alwaies, and continually.

Luk. 18. 1. And he spake a parable vnto them, to this end, that they ought alwaies to pray, and not to waxe faint.

Luke 2. 37. *Anna* serued God with fastings and praiers, night and day.

See 1. Tim. 5. 5.

Luke 21. 36. Watch therefore

tore and pray continually.

Acts 6.4. And wee will giue our selues continually to prayer.

Chap. 10.2. *Cornelius* praied God continually.

2 *Cor.* 12.8. For this thing I besought the Lord thrice.

Christ in his prayers gaue not ouer the first, nor second time, but praied thrise, *Mat.* 26.44.

Col. 4.2. Continue in praier.

2 Tim. 1.3. 1 *Thes.* 3. 10. Night and day praying exceedingly.

Chap. 5.17. Pray continually.

Eph. 6. 18. Pray alwaies.

Q. *With what ought praier to be ioyned?*

A. 1 With preaching.

Acts 6.4. And wee will giue our selues continually to prayer

prayer, and to the miniſtration of the word, See 1. Cor. 11. 4.

2 With the vſe of the Sacraments. And firſt of the Lords Supper.

Acts 2. 42. And they continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread & praiers.

Thirdly, with the Sacrament of Baptiſme.

Acts. 22. 16. Now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, in calling vpon the name of the Lord.

Luke. 3. 21. Now it came to paſſe, as all the people were baptized, that Ieſus was baptized, and did pray that the heauē was opened.

With the impoſition of hands.

Act. 6. 6. which they ſet before

fore the Apostles, and they prayed, and layed their hands on them, See *Act.* 8 8. and 13.3.

4 And at the choyce of ministers.

Act. 1.23. And they presented two, *Vers.* 24. And they prayed, saying, &c.

5 In *ordaining of Ministers.*

Acts 14.23. And they ordained them Elders by Election, in euery Church, and prayed, &c.

6 With conference.

Iude 20. But ye beloued, edifie your selues in your most holy Faith, praying in the holy ghost.

Q. *From what root must prayer spring?*

A. 1 From Faith.

1. *Iam.* 5.15. The prayer of

of Faith shall saue the sicke, *Mat.*21.22.

2 From a pure heart.

2 *Tim.*2.22. Fly also from the lusts of youth, and follow after righteousnesse, faith, loue, and peace, with them that call vpon the Lord with pure heart.

3 Frō the spirit of prayer.

*Rom.*8.26. But the spirit it selfe maketh request for vs with sighes, See *Gal.*4.6. *Iud.*20. *Phil.*1.18.

4 From loue.

*Mark.*11.25. But when ye shall stand & pray, forgiue, *Mat.*6.9.

Q. what help hath prayer?

A. 1 Watching.

*Mat.*6.41. Watch & pray, that ye enter not into tentation. *Luke*21.36. *Colos.*4.2. *Ephes.*6.18.

2 So-

* Because Prayer is a principall part of Gods seruice, it is often put for the whole worship of God.

2 Sobriety.

1 *Pet.*4.7. Now the end of all things is at hand, beye therefore sober, and watching in prayer.

3 Fasting.

Matt. 17. 21. Howbeit this kind goeth not out, but by prayer and fasting.

Qu. *What should accompany prayer?*

An. 1 Faith.

Iam. 1.5. If any of you lacke wisedom, let him aske of God.

*Vers.*6. But let him aske in Faith, *Rom.*10.14.

2 Feruencie.

*Iam.*5.16. The praier of a righteous man availeth much, if it be feruent.

3 Earnestnes.

*Luk.*22. 44. And beeing in an agonie, hee praied more

more earnestly, See *Iam.* 5. 17.

4 Fastings.

Luk. 2. 37. *Anna* serued God night and day, with fastings and prayers.

5 Perseuerance.

Col. 4. 2. Continue in praier, *Luk.* 21. 36. 1 *Thessal.* 5. 17.

6 Almes.

Acts 10. 4. Thy Prayers and thine almes are come vp into remembrance before God.

7 Singing of Psalmes.

Acts 16. 25. Now at midnight *Paul* and *Silas* prayed, and sung Psalms vnto God, *Iam.* 5. 13.

8 Thanksgiuing.

Ephe. 1. 16. I cease not to giue thanks for you, making mention of you in my praiers,

ers, *Philippians*. 1.3.4.

Phil. 4.6. In nothing be carefull, but in all things let your requests bee shewed vnto God in prayer, with giuing of thanks. *Col*. 1.3. 1 *Thess*. 5.17.18.

1 Tim. 2.1.

9 Gladnesse.

Phil. 1.4. Alwaies in all my prayers for all you, praying with gladnes.

10 A pure heart.

2 *Tim*. 2.22. With al that call on the Lord with pure hearts,

11 Pure hands.

1 *Tim*. 2.8. I will therefore, that the men pray euery where, lifting vp pure hands, &c.

12 Strong cries, and ſ teares.

ſ Though not alwaies, yet in some cases required.

Hebr. 5.7. Who in the daies of his flesh did offer vp

vp prayers and supplications, with strong cryings and teares.

13 Repentance.

Acts 8.22. Repent therefore of this thy wickednes, and pray God, &c.

14 Desire.

Rom. 10.1. Mine hearts desire and prayer to God for Israell is, that they may be saued.

Mark. 11.24. Whatsoeuer ye desire when ye pray, *Luk.* 11.13. God will giue the holy Ghost, to them that desire him.

15 Labor and striuing.

2 *Cor.* 1.11. So that ye labour together in prayer for vs.

Col. 4.12. *Epaphras* the seruant of Christ, which is one of you, saluteth you, and al-

way striueth for you in prai-
ers. *Rom.* 15.30.

16 Forgiuing such as haue offended vs.
Mark. 1.25. But when ye shal stand and pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses, See *Mat.* 18.35. and 6.12. 14. 15.

Q. *What hinders the force of prayer?*

Ans. 1 Lacke of Faith.
Rom. 10. How shall they call on him, in whom they haue not beleeued.

2 Wauering in Faith.
Iam. 1.6. But let him aske in Faith, and wauer not.
Marke 11.23.24. 1 *Pet.* 3.7.

3 Wrath and doubting.

I will

I wil that men pray, euery where, lifting vp pure hands without wrath or doubting.

Qu. *What is condemned in prayer?*

A. Vaine babling, *Mat.* 6. 7. Vaine ostentation, *Mat.* 6. 5. Deuouring widdowes houses, vnder colour of long prayer. *Matth.* 23. 14. Praier without faith, *Rom.* 10. 14. *Iames* 1. 6. 7.

Qu. *What encouragements haue we to pray?*

Answ. One especiall encouragement is this: God is a God that *heareth prayer, which euidently appeareth, first, by these examples.

Acts 10. 31. *Cornelius*, thy prayer is heard.

* Iohn. 9. 31. & 11. 41. 42. and 12. 28. Acts 4. 31.

Luk. 1. 13. Feare not *Zacharias*, for thy prayer is heard.

2 *Cor.* 12. 8. For this thing saith *Paul*, I besought the Lord thrice, that it might depart from me.

Vers. 9. And he said vnto mee, My grace is sufficient for thee, for my power is made perfect through weakenes.

Iam. 5. 16. Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

For confirmation whereof, in *vers.* 17. *Helias* was a man (saith the Apostle) subiect to like passions as wee are: and he prayed earnestly,

ly, that it might not raine, & it rained not on the earth for three yeares and sixe moneths.

Vers. 18. And hee prayed again, and the heauen gaue rain, and the earth brought forth fruit.

And, who euer came to Christ in their distresses for relief, that went away from him confounded? For it might bee obiected, that these examples before mentioned, were extraordinary, both in respect of the persons that prayed, some of them beeing Gods speciall fauorites: as also in regard of the manner of his answering their suites, to wit, by Angels, &c. But what can any poore soule obiect, if he take a view of those that

Hee that is Lord ouer all, is rich vnto all, that cal vpō him, saith Paul Rom. 10. 13. For whosoeuer calleth vpon the name of the Lord, shall be saued. vers. 13.

Christ cured at their intreaty, why he should not speed in his suit, as well as they?

For the first, we read that a poore * Leper, who in all likelihood, was not one of any great note for his graces, and yet comming to Christ, with this humble speech of Faith: Master, if thou wilt, thou a canst make me cleane, *Math.* 8. 2. receiued this gracious answer from him: I will, be thou cleane: and Immediately, his leprosie was cleansed, *vers.* 3.

* In the margent ye shall find the diuersity of diseases which Christ cured.

a He ioynes his power with his will, whereby hee acknowledgeth Christ to be God.

But obserue further, that the Euangelist not onely setteth before vs Christs readinesse to speake to this poore man; but shewes also, that Iesus putting forth his hand, touched him, &c.

Christ

Christ might, (as Master *Calvin* saith) haue healed him by his onely word; but further, to expresse that affection of pity and compassion, which was in him, he was pleased also to touch him with his hand. And what maruell, seeing hee therefore tooke vpon him our nature, that in the same hee might cleanse vs from our filthinesse of sinne? This stretching forth of his hand therefore, was (saith hee) a signe & testimony of his infinit loue and fauor: neither are wee indeede lightly to passe ouer this circumstance in reading of it, but it shold rather cause vs, when wee think seriously of it, to stand & wonder, that the Son of God should not only daine

1 The Legende.

to speake to a leper, but to stretch forth his hand to touch his leprosie.

See the reason, Luk. 17. 12.

2 The blind.

The next, that made suit to Christ for cure in their owne behalfe, were two blind men.

Mat. 9. 27. 28. 29. And as Iesus departed thence, two blind men followed him, crying, and saying, *O Sonne of Dauid haue mercy vpon vs.*

And when he came into the house, the blinde came vnto him, and Iesus saide vnto them, Beleeue ye that I am able to doe this? And they saide vnto him, yea Lord. Then touched hee their eyes, saying, according to your faith be it vnto you.

Such as thus petitioned to Christ, came eyther in their own behalfe, or in the behalf of others: but who euer were petitioners, or for whatsoeuer they petitioned, this is certaine; they euer sped in their suites.

And their eyes were opened, &c.

In

IN *Matth.* 20. 29. to 34. mention is made of other * two blinde men cured by Chriſt.

And as they departed from Iericho, a great multitude followed him.

And behold, two blinde men ſitting by the way ſide, when they heard that Ieſus paſſed by, cryed ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Haue mercy on vs, O Lord, thou ſonne of *Dauid*.

And Ieſus ſtood ſtill, and called them, and ſaid, what wil ye y I ſhal do vnto you?

Then

* Of which one in Mar. 10. 46. is expreſſed by name, as we ſhall ſee afterwards.

They say vnto him, Lord that our eies may be opened

So Iesus had compassion on them, and touched their eyes: and Immediatly their eyes receiued sight, & they followed him.

THE name of one of these, was *Bartimeus*, as it is in *Mark*. 10. 46. to 52.

And they came to Iericho: and as hee went out of Iericho with his Disciples, and a great multitude,[x] *Bartimeus* the Son of *Timeus*, a blind man, sate by the waies side, begging.

And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Son of *Dauid*, haue mercy on me.

And many rebuked him, be-

[x] It should seeme hee was one wel knowne to all the people, in regard that both his own name, & the name of his Father is expressed; the other being not of such note is passed ouer by Matthew in silence, in respect of his name.

because hee should hold his peace: but hee cried much more, O Sonne of *David*, haue mercy on me.

Then Iesus stood still, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, hee y calleth thee.

y It is matter of singular comfort to vs indeed when Christ shewes vs the fauor to call vs to receiue the cure of our infirmities, especially the spiritual, See Mat. 11. 28.

So hee threw away his cloake, and arose, and came to Iesus.

And Iesus answered, and saide vnto him, what wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue my sight.

Then Iesus saide vnto him: Goe thy way, thy faith hath saued thee. And by & by, he receiued sight, and followed Iesus, in the way.

Men-

MEntion was made before of one Leaper that was healed. S. *Luke* mentions ten Lepers, that were cleanſed at their inſtant intreaty, *Luk.* 17. 12.

3 Ten Lepers.

2 If they had need to cry for mercy, that were lepers in reſpect of the body; how much more cauſe haue we to cry, that mercy may be extended to vs from Chriſt, to cleanſe vs from our ſpirituall leproſie?

And it came to paſſe, as he went to Ieruſalem, that he paſſed through the middeſt of Samaria and Galile.

And as hee entred into a certaine village, there met him tenne that were lepers, which ſtood a farre off.

And they 2 lifted vp their voyces and ſaide, Ieſus Maſter, haue mercy on vs.

And when he ſaw them, he ſaid vnto them, go ſhew your ſelues vnto the Prieſts. And it came to paſſe, that as they

they went, they were cleanſed.

And one of them, when he ſaw that hee was healed, turned backe, and with a loud voice, glorified God.

And fell downe on his face, at his feete, [a] giuing him thanks: and hee was a Samaritane.

[a] And feeling our cure; with this poore Samaritan, humbly and thankfully to acknowledge it.

And Ieſus anſwering, ſaid; were there not tenne cleanſed, but where are the nine?

There is none found that returned to giue glory to God, ſaue this ſtranger.

And hee ſaid vnto him, Ariſe, goe thy way, thy faith hath made thee whole.

Q. *Did Chriſt onely heale ſuch as were ſuters to him in their owne behalfe?*

A. No, hee healed both ſuch

such as were brought vnto him by others, and those also that could not come to entreat for themselues.

Of such as were broght to Christ by others.

Mat. 4. 23. 24. And Iesus went about all Galile teaching in their Synagogues, and preaching the Gospell of the Kingdome, and healing all manner of sickenesse, and all manner of diseases among the people.

See Mat. 8. 16. 17.

And his Fame went thorow out all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases, & torments, and those which were possessed with deuils, and those which were lunaticke, and those that had the Palsie, and he healed them.

The

THe Centurion came to Christ, making request for his sicke seruant.

Of such as entreated Christ for others.

Mat. 8. 5. 13. When Iesus entred into Capernaum, there came vnto him a Centurion beseeching him.

And said, master, my seruãt lieth sick at home of the palsie, & is grieuously pained.

4 The palsey.

And Iesus said vnto him, b I wil come and heale him.

Note heere Christs readinesse to grant our suites.

But the Centuriõ answered saying, Master, I am not worthy, that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

For I am a man, &c.

Then Iesus saide vnto the Centurion, go thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

A Ruler, who came also to Christ for his deceased daughter.

Mat.9.18.26. While he thus spake vnto them: Behold, there came a certaine Ruler and worshipped him saying, My daughter is now deceased, but come and lay thy hand on her, and shee shall liue.

5 The rulers daughter deceased.

And Iesus arose and followed him with his Disciples.

Now when Iesus came into the rulers house, and saw the Minstrels and the multitude making noyse.

He said vnto them, Get you hence: for the maide is not[e] dead but sleepeth. And they laughed him to scorn.

e Not dead to continue so, but shee sleepes for a time.

And

And when the multitude were put forth, he went in, and tooke her by the hand, and [d] the maid aroſe.

And this bruite was thorow out all that land.

[d] Mark. 5. 41. hath, mayde, I ſay to thee ariſe: and ſtraight way &c.

A Man ſicke of the Palſey, brought vnto Chriſt.

Math. 9. 2. to 7. And behold they broght vnto him a man ſicke of the Palſey, lying on a bed: and Ieſus ſeeing their Faith, ſaide vnto the ſicke of the Palſey, Son, bee of good comfort: thy [e] ſinnes are forgiuen thee.

And beholde, certaine of the Scribes ſaide within themſelues: This man blaſphemeth.

And Ieſus knowing their thoughts

One broght to Chriſtſick of the Palſey See Act. 14. 9

[e] Chriſt minding to reſtore this mã to his bodily health, firſt remoues the true cauſe of his ſickneſſe, which was his ſinnes: & therein teacheth vs before we ſeek for the cure of our outward man; to reſort vnto Chriſt by the prayer of Faith, to cure the ſickneſſes of our ſoules.

thoughts, saide, wherefore think ye euill in your harts?

For whether is it easier to say, thy sins be forgiuē thee: or to say, Arise and walke?

But that yee may know that the Sonne of man hath power on earth, to forgiue sinnes, (Then saith hee to the sick of the palsey) Arise, take vp thy bed and goe vnto thine house.

And he Arose and departed to his house.

But when the multitude saw it, they maruelled, and glorified God, which had giuen such power to men.

7 A man dumbe and possessed.

A Dumbe man possessed with a Deuill, brought also to Christ.

Mat.9.32.to 35. As they went out, they brought vnto

to him a dumbe man, possessed with a Deuill.

And when the Deuil was cast out, the dumbe spake, and the multitude maruelled, saying, it was neuer so seen in Israell.

But the Pharises said, he casteth out Deuils through the Prince of the Deuils.

And Iesus went about all the cities and villages teaching in their Synagogues, & preaching the Gospell of the kingdome, and healing euery sickenesse, and euery disease among the people. See Mat. 4. 23.

Another, possessed with a Deuill, both blind & dumb, brought vnto Christ. 8 One both blinde and dumbe.

Mat. 12. 22. 23. Then was brought vnto him, one possessed with a deuill, blind, & dumbe;

dumbe, and he healed him, in so much that the blinde and dumbe, both spake and saw.

And all the people were amazed, and said, Is this the sonne of *Dauid*?

9 One vexed with a Deuill.

THe Woman of *Canaan* makes supplication to Christ for her daughter, who was vexed with a Deuill.

Mat. 15. 21. to 28. Then Iesus went thence, and departed into the coasts of Tyre and Sidon.

And beholde, a woman of Canaan, came out of the same coast, and cried vnto him, saying, Haue mercy on me O Lord thou Son of *Dauid*, my daughter is grieuously

uously vexed with a Deuill.

But he answered her[f] not a word.

And his Disciples came and besought him, saying: send her away, for shee cryeth after vs.

But he answered, & said, I am not sent, but to the lost sheepe of the house of Israell.

Then came she and worshipped him, saying Lord helpe me.

But he answered & said, It is not meete to take the childrens bread, and to cast it to dogs.

And shee saide, Truth Lord: yet the dogs eat of the[i] crummes that fall from their masters Table.

Then Iesus answered and saide,

[f] Christs silence towards this poore woman must teach vs patience in our distresses, if wee be not heard at the first.

[g] The difference betweene Iew, and Gentile was not yet taken away. Ephes. 2.14. till Christs death, See Act.10.34. Mark.16.15.

[h] By this we see, what wee are; till we be receiued to mercy.

[i] As if shee should say, Lord I aske not their bread, it shal abundantly suffice mee a poor whelp, only to partake of the crums which fall from the childrens table.

said, O woman, [k] great is thy Faith; be it vnto thee euen as thou wilt: and her daughter was made whole that very houre.

[k] First hee commends her Faith, & then granteth her petition.

A Man whose Son was lunaticke, makes supplication to Christ for him. *Matth.* 17. 14. 21. And when they were come to the multitude, there came to him a certain man, kneeling downe to him, and saying,

Lord haue mercy on my Sonne, [l] for he is lunaticke, & sore vexed: for oft times he falleth into the fire, and oft into the water.

And I brought him to thy Disciples, & they could not cure him.

Then

to One lunaticke.

[l] Luke addeth, for he is all that I haue. Luke 9. 38.

Then Iesus answered, and saide, O faithlesse and peruerse [m] Generation! how long shall I bee with you? bring him hither to mee.

And Iesus rebuked the Deuill, and he went out of him: and the child was healed at that houre.

Then came the Disciples to Iesus apart, and saide, why could not we cast him out?

And Iesus said vnto them, because of your vnbeleefe: for, verily I say vnto you, if ye haue faith as a graine of mustard seed, yee shall say vnto this mountaine, Remooue hence to yonder place, and it shall remoue, and nothing shall bee vnpossible vnto you.

[m] Christ speakes this, neyther of his Disciples, nor of the multitude, nor of the Scribes, nor of this man only, but rather taxeth the incredulity of the Iewish nation. See Ioh. 4.48.

Howbeit, this kind goeth not out, but by prayer and fasting.

This history being more amply set forth by S. Marke, it will not be from our purpose, to take it in here, as it is recorded by him.

Marke. 9. 14. *to* 29. And when he came to his Disciples, hee saw a great multitude about them, and the Scribes disputing with them.

And strait way all the people, when they beheld him, were amazed, and ran to him, and saluted him.

Then hee asked the Scribes, what dispute you among your selues?

And one of the company answered and said, master, I haue brought my Sonne

Sonne vnto thee, which hath a dumbe Spirit.

And whereſoeuer hee taketh him, hee teareth him, and hee ſometh and gnaſheth with his teeth, and pineth away: and I ſpake to thy Diſciples, that they ſhould caſt him out, and they could not.

Vers. 25. Christ calls him, Thou dumb, and deafe Spirit.

And hee anſwered him, and ſaid; O faithleſſe generation! how long ſhall I be with you, how long ſhall I ſuffer you? Bring him vnto me.

And they brought him vnto him: and when hee ſaw him, ſtrait way the ſpirit tare him, and hee fell on the ground, and wallowed, foming.

And he asked his Father, how long is it agoe, ſince

this came vnto him? And he said, of a child.

And oft times it hath cast him into the fire, and into the water, to destroy him: [n] but if thou canst doe any thing, haue compassion on vs, and helpe vs.

Iesus saide vnto him, If thou canst beleeue, all things are possible to him that beleeueth.

And strait way the Father of the child [o] cried out, and said with teares, Lord I beleeue, helpe my vnbeleefe.

And when Iesus saw, that the multitude came running together, hee rebuked the foule spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee come out of him, and enter no more into him.

And

[n] He was far off from the Faith of the Leper, Mat. 8. 6. Yet this poore Faith Christ vtterly reiects not As if he had said, if thy son be not healed, the fault is in thee, not in me: for I want neyther power nor will.

[o] His cry with teares, argues great anxiety of spirit. Here then is expressed the spirituall cõbat, which is betwixt faith and doubting.

And the ſpirit cried, and rent him ſore, and came out of him, and hee was as one dead, inſomuch, as many ſaid, he is dead.

But Ieſus tooke him by the hand, and lifted him vp, and he aroſe.

And when he was come into the houſe, his Diſciples asked him priuately, Why could not wee caſt him out.

And hee ſaid vnto them, this kinde can be caſt forth by nothing, but by prayer and faſting.

ONe that was deafe, and ſtãmered in his ſpeech, brought to Chriſt.

Marke 7. 31. to 37. And againe departing from the

coasts of Tyre and Sidon, hee came vnto the Sea of Galile, through the middest of Decapolis.

11 And they bring vnto him one that was deafe, and had an impediment in his speech: and they beseech him to put his hand vpon him.

11 One deaf and dumbe.

And he tooke him aside from the multitude, & put his fingers into his eares, and did spit, and touched his tongue.

And looking vp to heauen, he sighed, and saith vnto him, *Ephphata*, that is, p Be opened.

p Lord say so to our eares, which are both deafe and dull of hearing, and it shall suffice.

And strait-way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

And hee charged them that

that they ſhould tell no man: but the more he charged them, ſo much the more a great deale, they publiſhed it.

And were beyond meaſure aſtonied, ſaying, hee hath done all things well: hee maketh both the deafe to heare, and the dumbe to ſpeake.

A Ruler makes requeſt to Chriſt, for his Son that was ſicke.

Iohn 4.46. to 54. And Ieſus came againe into Cana, a towne of Galile, where he had made of water wine. And there was a certain ruler, whoſe Sonne was ſicke at Capernaum. 12 A rulers Sonne ſicke.

And when he heard that

Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would goe downe, and heale his Sonne: for he was euen ready to dye.

Then said Iesus vnto him, ¶ Except ye see signes and wonders, yee will not beleeue.

The ruler said vnto him, Sir, goe downe before my Sonne dye.

Iesus said vnto him, goe thy way, thy Sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

And as he was now going downe, his seruants met him saying, Thy Sonne liueth.

Then enquired hee of them

¶ The Iewes generally gaped but too much after miracles: and in the meane time contemned the doctrine of Christ, see 1 Cor. 1. 22. 23. Peraduenture then Christ meant first to heale the incredulity and distrust which was in the father of this child, before he would heale the child it selfe. And thus shewes that he respects much more the health of the soule; then that of the body.

them the houre, when hee began to amend.

And they said vnto him, yester day, the seauenth houre, the feuer left him.

Then the Father knew, that it was the same houre, in which Iesus had said vnto him, Thy Sonne liueth. And he beleeued and all his houshold.

This second miracle did Iesus againe, after hee was come out of Iudea into Galile.

Diuers diseased persons beeing brought to Christ were healed.

Matth. 14. 34. *to* 36. And when they were gone ouer, they came into the land of Genezareth.

And when the men of that place had knowledg of him, they ſent out into all that country round about, and brought vnto him all that were diſeaſed.

13 Diuers perfectly cured of their diſeaſes.

And beſought him that they might onely touch the hem of his garment, and as many as touched it, were made perfectly whole.

Lazarus reſtored to life, by Chriſt, at the entreaty of his ſiſters.

Iohn 11.1. to 44. And a certaine man was ſicke, named *Lazarus* of Bethania, the towne of *Mary*, and her ſiſter *Martha*.

(And it was *Marie* which annointed the Lord with oyntment, and wiped his feete

feete with her haire, whose brother was sicke).

Therefore his sisters sent vnto him saying, Lord, behold, r he whom thou loueſt is sicke.

When Iesus heard it, hee said, this sickneſſe is not vnto s death, but for the glorie of God.

Now Iesus loued *Martha*, and her sister, and *Lazarus*.

And after hee heard that he was sicke, yet abode hee two daies, still in the same place, where he was.

Then after that, saide hee to his Disciples, let vs goe into Iudea againe.

The Disciples saide vnto him, Master, the Iewes lately sought to stone thee, and doſt thou go thither again?

Iesus

r Happy were it for all sicke persons, if it might truly be said so of them.

s That is, not sent of purpose to kill him.

Ieſus anſwered, are there not twelue houres in the day? If a man walke in the day, hee ſtumbleth not, becauſe hee ſeeth the light of this world.

But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

Theſe things ſpake hee, and after, hee ſaide vnto them, our friend *Lazarus* ſleepeth, but I goe to wake him.

Then ſaide his Diſciples, Lord, if he ſleepe, hee ſhall be ſafe.

Howbeit Ieſus ſpake of his death: but they thought that hee had ſpoken of the naturall ſleepe.

Then ſaid Ieſus vnto them plainely, *Lazarus* is dead.

And

And I am glad for your sakes, that I was not there, that yee may beleeue: but let vs goe vnto him.

Then said *Thomas*, which is called *Didymus* vnto his fellow Disciples, let vs also goe, that we may [f] die with him.

Then came Iesus, and found that hee had layne in the graue 4. daies already.

(Now Bethania was neer vnto Ierusalem, about fifteene furlongs off.)

And many of the Iewes were come to *Martha* and *Mary* to comfort them, for their brother.

Then *Martha*, when shee heard that Iesus was comming, went to meet him. But *Mary* sate still in the house.

Then

[f] This may be referred either to *Lazarus*, or to Christ, but rather to Christ for Christ had but lately escaped the danger of death there. See verse 8.

Martha did tye her faith too much to the corporal presence of Christ.

Then saide *Martha* vnto Iesus, Lord, if thou hadst beene heere, my brother had not beene dead.

But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

Iesus saide vnto her, thy brother shall rise againe.

Martha said vnto him, I know that hee shall rise againe in the resurrection, at the last day.

Faith doth after a sort quicken the soule, that it may liue to God.

Iesus said vnto her, I am the resurrection, & the life: hee that beleeueth in mee, though hee were dead, yet shall he liue.

And whosoeuer liueth, and beleeueth in mee, shall neuer dye. Beleeuest thou this?

Shee said vnto him, yea Lord, I beleeue that thou art

art that Christ, the Son of God, that should come into the world.

And when she had so said, she went her way and called *Mary* her sister t secretly, saying, The Master is come, and calleth for thee.

t Note Marthaes discretion, for shee therfore tels her sister secretly of Christs comming; lest by her ouerfolden and rash blazing of it, shee might bring the person of Christ into danger.

And when shee heard it, she arose quickly, and came vnto him.

For Iesus was not yet come into the towne, but was in the place where *Martha* met him.

The Iewes then, which were with her in the house, and comforted her, when they saw *Mary* that she arose vp hastily, and went out, followed her, saying, shee goeth vnto the graue, to weepe there.

Then when *Marie* was come

come where Ieſus was, and ſaw him, ſhe fell downe at his feete, ſaying vnto him, Lord, if thou hadſt beene heere, my brother had not beene dead.

When Ieſus therefore ſaw her weepe, and the Iewes alſo weepe, which came with her, he "groned in the ſpirit, and was troubled in himſelfe.

"As feeling in himſelfe not onely this preſent ſpectacle of miſery, but in it alſo, the miſerie of vs all; out of which, he was now ſhortly to free vs by his bitter death and paſſion.

And ſaide, where haue yee layd him? They ſaide vnto him, Lord come and ſee.

And Ieſus wept.

Then ſaid the Iewes, Behold how he loued him!

And ſome of them ſaide, could not hee, which opened the eyes of the blind, haue made alſo, that this man ſhould not haue dyed?

Ieſus

Iesus therefore againe *groaned in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

Iesus saide, take ye away the stone. *Martha*, the sister of him that was dead saide vnto him, Lord he stinketh already: for hee hath beene dead foure daies.

Iesus said vnto her, saide I not vnto thee, that if thou diddest beleeue, thou shouldest see the x glory of God?

And they tooke away the stone from the place, where the dead was laide. And Iesus lift vp his eyes and saide, Father, I thanke thee, because thou hast heard me.

I know that thou heareſt me

* He saw before his eyes in this dead body, the tyranny of death, with which hee was shortly after to buckle with, and to get the victory ouer it for vs

x This miracle is called the glory of God, because Gods great and glorious power was to bee manifested therein.

See the care Christ hath for the furthering of our Faith, in that he stoopeth in all things vnto our reach and capacities.

me alwaie, but because of the people that stand by, I saide it, that they may beleeue, that thou hast sent me.

As hee had spoken these things, hee cried with a loud voyce, *Lazarus come forth.*

14 Lazarus raised from death.

Then hee that was dead, came foorth, bound hand and foote with bands, and his face was bound with a napkin, Iesus saide vnto them; Loose him, and let him goe.

Simons Wiues mother cured of her feuer, at the entreaty of her friends.

Luke 4.38.39. And he arose out of the Synagogue, and entred into *Simons* house:

house: and *Simons* wiues mother, was taken with a great feuer, and they beſought him for her.

And he ſtood ouer her, and rebuked the feuer, and it left her.

15 One taken with a great feuer cured.

And Immediately ſhee roſe, and miniſtred vnto them.

YOV haue now, for our better encouragement to praier, ſhewed how ready our Lord Ieſus Chriſt was, to cure ſuch as came to him in the behalfe of themſelues, or in the behalfe of others.

Qu. *Can you not now likewiſe ſhew, that Chriſt oft times tarried not, till hee was entreated to helpe the helpeles: but of his owne gracious diſpoſition, to ſhew*

shew mercy; did preuent some, and called them to him, to receiue their cure, before they sought to him?

An. Yes, there want not examples to manifest so much.

And namely in this Euangelist.

Iohn 5. 1. *to* 9. After that, there was a feast of the Iewes, and Iesus went vp to Ierusalem.

And there is at Ierusalem by the sheepe market, a poole, which is called in the Hebrew tongue Bethesda, hauing fiue Porches.

In these lay a great multitude of impotent folke, of blinde, halt, and withered; waiting for the mouing of the water.

For

For an Angell went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then, firſt after the troubling of the water ſtepped in, was made whole of what ſoeuer diſeaſe he had.

And a certaine man was there, which had an infirmitie [z] thirty and eight yeeres.

And Ieſus ſaw him lye, and knew that he had beene now a long time in that caſe, hee ſaith vnto him, [a] wilt thou be made whole?

The impotent man anſwered him, Sir, I haue no man when the water is troubled to put mee into the poole, but while I am comming, an other ſteppeth downe before me.

Ieſus

[z] The long continuance of this diſeaſe, is of purpoſe mẽtioned, to make this miracle ſo much the more admirable.

[a] Chriſt askes not this queſtion as doubting of his willingnes to be healed, but partly to ſtir vp his deſires to haue his cure, and partly to ſtir vp attention in the beholders.

Iesus saith vnto him, Rise, take vp thy bed, and walke.

26 An impotent man restored to his limmes.

And immediately the man was made whole, and tooke vp his bed, and walked. And on the same day, was the Sabbath.

CHrist also preuents a woman bowed together.

Luke. 13. 10. to 13. And hee was teaching in one of the Synagogues on the Sabbath.

And behold, there was a woman which had a spirit of infirmity eighteen yeers, and was bowed together, and could in no wise lift vp her selfe.

And when Iesus saw her, he called her to him, & said vnto

vnto her, Woman, thou art looſed from thy infirmitie.

And he layd his hands on her, and immediately, ſhee was made ſtrait, and glorified God.

ay A woman bowed together. made ſtrait.

A Young man raiſed by Chriſt vnrequeſted.

Luke. 7. 11. 17. And it came to paſſe the day after, that he went into a city called *Naim*: and many of his Diſciples went with him, and much people.

Now when hee came nigh to the gate of the City, beholde there was a dead man carried out, the onely ſonne of his Mother, & ſhe was a widdow; and much people of the city was with her. And

And when the Lord saw her, he had compassion on her, and saide vnto her, weepe not.

And he came and touched the Beere (and they that bare him, stood still) and he saide, young man, I say to thee, arise.

18 A dead man raised.

And hee that was dead, sate vp, and beganne to speake: and hee deliuered him to his mother.

And there came a feare on them all, and they glorified God, saying, that a great Prophet is risen vp amongest vs, and that God hath visited his people.

And this rumor of him went forth throughout all Iudea, and throughout all the region about.

And the Disciples of *Iohn* shew-

ſhewed him of all theſe things.

A Man borne blinde reſtored to his ſight without entreaty.

Ioh. 9 1. *to* 7. And as Ieſus paſſed by, he ſaw a man which was blinde from his birth.

And his diſciples asked him ſaying, Maſter, who did ſinne, this man or his his parents, that hee was borne blinde?

Ieſus anſwered, neyther hath this man ſinned, nor his parents: but that the workes of God ſhould bee made manifeſt in him.

I muſt worke the workes of him that ſent mee, while it is day; the night

commeth, when no man can worke.

As long as I am in the world, I am the light of the world.

When hee had thus ſpoken, he ſpate on the ground, and made clay of the ſpittle, and hee annointed the eyes of the blinde with the clay.

19 A man borne blind reſtored to ſight.

And ſaid vnto him, goe waſh in the poole of Siloam (which is by interpretation, Sent) Hee went his way therefore, and waſhed, and came ſeeing.

ONe that had a withered hand, cured, by Chriſt vnrequeſted.

Marke 3. 1. *to* 5. And hee entred againe into the Synagogue,

nagogue, and there was a man there, which had a withered hand.

And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

And hee ſaith vnto the man which had the withered hand, ſtand forth.

And hee ſaid vnto them, is it lawfull to doe good on the Sabbath dayes, or to do euill? To ſaue life, or to kill? But they held their peace.

And when hee had looked round about on them with anger, beeing grieued for the hardneſſe of their hearts; Hee ſaith vnto the man, ſtretch forth thy hand. And he ſtretched it out, and

20 A man with a withered hand healed.

his hand was restored whole, as the other.

THe sicke healed meerely out of Christs compassion.

*Mat.*14.13.14. And when Iesus heard it; hee departed thence by ship into a desert place. And when the multitude had heard it, they followed him on foote out of the cities.

21 The sicke healed.

And Iesus went forth and saw a great multitude, and was moued with compassion towards them, and healed their sicke.

AS *touching the rest of Christs cures, It shall bee sufficient onely to name them; that*

that we may grow to a conclusion about this duty of prayer, and likewise of the whole booke.

In *Mat.*8.28. to 34. Mention is made of two men possessed with Deuils: yet *Mark.*5.1. to 20. and *Luke* 8. 26. *to* 39. mentions but one. But the history is one: seeing the Euangelists doe so well accord in the rehearsall thereof; onely one of the two men was more fiercely handled by the Deuill; and so was of greater note.

See the like before in *Matth.* 20. 29. *to* 34. and *Mark.*10. 46. *to* 52.

In *Mark.*1.23. to 28. One possessed with an vncleane

ſpirit; at Chriſt his onely commandement, was cured.

IN *Luk.*14.1.to 6. A dropſie man healed.

IN *Mat.*9.20.to 22. A woman hauing an iſſue of bloud cured.

See Mat. 12. 15.16.& 19.2

M*Atth.* 15. 29. to 31. Multitudes of halt, blinde, dumbe, maimed, & many others were healed. See more *Luke* 9.11. where it is ſaid, Chriſt healed ſuch as had [b] neede to bee healed.

[b] It were a good ſtep towards obtaining an healthyſoule if our eies might be opened to ſee how ſicke it is, and what need it hath to bee cured by Chriſt.

You

Qu. *You haue ſhew'd what great cures Chriſt did in the daies of his fleſh, vpon poore diſeaſed people: but is it not as eaſie for him, to cure olde diſeaſes as new?*

Anſ. Yes, and therefore in *Ioh.*5.5. he is ſaid to haue cured a man that had beene bed-rid (as it were) eight and thirty yeares.

And in *Luke.* 13.11.12. he cured a woman, that had a ſpirit of infirmity eighteene yeeres.

And in *Marke* 5.25.26. he cured a woman, that had had an iſſue of bloud 12. yeares, who hauing ſpent al her ſubſtance vpon many Phyſitians, was ſo far from being cured, that ſhe grew

much the worse.

And *Iohn* 11. 39. *Lazarus* hauing beene dead four daies, & lying in his graue, the dead body began to putrifie, was yet restored to a perfect state of bodily life and health again by Christ.

2 *Corinth.* 12. 8. *Paul* besought God thrice, (that is, oft) to haue Satans buffetings remooued: which argues hee was not freed by and by, howsoeuer he was freed in the end.

Qu. *It is no matter then how great the disease be, nor of what long continuance it is, if it please Christ to vndertake the cure of it.*

Ans. You say true: and therefore we may not vnfitly apply al the cures, which Christ did vpon such as were

were, deafe, blind, dumbe, &c. in respect of the body outwardly, euen to the soul and spirit inwardly; so as Christ is no lesse willing & able now at our instant requests, or at the requests of others, to cure them, then the bodily: to wit, our spirituall blindnesse, deafenesse, dumbnesse, &c. yea to raise our dead soules from death to life, *Iohn.* 5.25.

Qu. *For a conclusion of al, shew what extraordinary euents hath followed, vpon the prayers of the godly in the primitiue Church.*

A. Luk. 3.23. At Christs prayer, the heauen was opened.

Luk. 9.29. And as he praied, the fashion of his countenance was changed.

BY the earneſt Prayer of the Church, *Peter* was extraordinarily [e] deliuered out of priſon, *Acts* 12.5. *to* 17.

[e] It ſeemes By verſ. 12. 13. that praier not onely freed him out of priſō, but as another fruite thereof, it drew him thence, euen to the place and company where prayer was made for him:

BY the Prayer of *Peter*, *Dorcas* was raiſed from death to life, *Acts* 9.40.

BY the Prayer of *Paul*, the Father of *Publius* was healed of the feuer, and of a bloudy flixe, *Acts.* 28. 8.

AS the Apoſtles came to the cloſe of their prayer, the [d] place was ſhaken, where

[d] This was a manifeſt ſigne that God approued of their prayer.

where they were aſſembled together, and they were [e] al filled with the holy Ghoſt, *Act.* 4. 24. to 31. See more *Luk.* 1. 13. *Acts* 10. 30. 31. 32.

[e] This was the fruit of their Prayer.

AT the prayer which *Paul* and *Silas* made in priſon, there was not onely an earthquake which ſhoke the foundation of the priſon; but it alſo opened all the priſon dores, and looſed euery mans bands from his hands. *Acts* 16. 25. 26.

Qu. *BVt is it needfull, that God ſhould alwaies cauſe ſuch extraordinary ſignes to follow the Prayers of his Seruants?*

Anſ. Not ſo: It may ſuffice

fice vs to ſee and know by theſe extraordinary euents, that God is a God (as wee haue ſaid) that heareth praier: and if it were needfull, nothing lets him from doing ſo ſtill. But let theſe vnuſuall euents aſſure vs, that what anſwere he hath giuen in times paſt to the prayers of the godly, he will euer as truely (though not in like maner & meaſure) grant the petitions of his choſen, to the end of the world.

Pſal. 65.

A Prayer.

Lord IESVS CHRIST, Eternall [a] Sonne of thine Eternall Father; full of grace & trueth: Who didſt not receiue the ſpirit by meaſure, but in the daies of thy fleſh, wer't [c] anointed with the oyle of gladnes aboue thy fellowes; that out of thy [d] fulneſſe, wee all might be repleniſhed, (euery one in his * meſure) with grace vpon grace; and art now [e] aſcended farre aboue all

[a] Iohn. 17. 5. 24. Prou. 8. 22. 23. 30.

[b] Ioh. 3. 34.

[c] Heb. 1. 9.

[d] Ioh. 1. 16. Eph. 4. 7. * Rom. 12. 3.

[e] Eph. 4. 10. Act. 2. 33. Heb. 1. 3.

all heauens, that thou mightest fill all things: Oh thinke
f Psa. 119. 49. vpon thy gracious[f] promise made vnto thy Church and people, wherein thou hast caused them to trust, *viz.* That in the last daies thou
g Acts. 2. 17. would'st[g] power out of thy spirit vpon all flesh. Behold Lord, how many of the soules of thy poore people
h Isai. 44. 3. (like [h] barren and drie ground) lieth heere and there wast, yeelding thy blessed maiesty no fruit nor benefit at all, but bringeth
i Heb. 6. 8. forth only[i] briars & thorns, which, alas, (most an end)
k 2. Sam. 23. 6. 7. serue but to[k] annoy the places where they grow: beholde, I say, how euery
l Isa. 32. 15. where, they[l] wait but vntill the spirit bee poured out from thee, vpon them, from aboue;

aboue, that by meanes ther-
of, that which is now an vn-
fruitfull wildernes, may be-
come a fruitfull fielde; and
the plenteous field, may be
counted for a forreſt. Oh
[m] poure, and ſhoure downe
waters pléteouſly, ô bleſſed
Lord, I humbly pray thee,
vpon theſe thirſty ones: and
flouds vpon this barren dry
ground, that [n] for thornes,
there may grow firr-trees;
and in ſtead of the briar, the
mirtle tree: that ſo it may
bee to thee O Lord, for a
name, & for an euerlaſting
ſigne, that ſhal not be taken
away.

And whereas, like a no-
ble [o] Prince and Sauiour,
thou haſt begun, out of thy
infinite [p] treaſures, to [q] ſhed
foorth vpon any of thine,
the

[m] Iſa. 44. 3. 4.

[n] Iſa. 55. 13.

[o] Acts 5. 31.

[p] Col. 2. 3.

[q] Acts 2. 32. 33.

[e] Eph.1.3. these [x] spirituall blessings, either of *Faith* in thy free promises, for their [f] Iustification; and grace to liue godly: [t] of *Hope*, of eternall life: of [u] *Loue* to thee, & to whatsoeuer thou wouldst should bee loued for thy sake: of that * *Peace* which passeth all vnderstanding: of [x] *Ioy*, in the holy Ghost: of [a] *Patience* to beare the crosse: or of * *Prayer of Faith*, by which we approach to the throne of thy grace, to receiue mercy, and to find grace to help in all times of our need; yea finally what graces else soeuer they be, accompanying saluation, which thou hast [c] begun to worke in the harts and mindes of any of thy chosen people, and little flocke; bee it in the [d] least degree

[f] 1 Cor.1.30
[t] Iud.21.
[u] Ioh.14.15. Iohn.13.34. 35.
* Philip.4.27
[x] Rom.14.17
[a] Rom.12.12
* Iam.5.15.
b Heb.4.16.
[c] Phil.1,6.
[d] Mat.12.20.

degree or measure; oh mercifully [e] increase, confirme, and strengthen the same more and more daily in them, euen with all the [f] increasings of GOD: that thence may flow forth both answerable [g] fruits to thee, the Lord & [h] giuer of them: & to the parties themselues that comfort, which the world can neither giue nor [i] take from them: as also much edification to as many as shall [k] see and behold these thy good graces in them. That thus Lord, if it be thy good will, there may neuer be wanting to thy diuine maiesty (in this land) a seed, according to the [l] election of grace, which may [m] shew forth the vertues of thee, who hast called them out

[e] Col. 1. 10. 11. 2 Thess 2. 17 1 Thes. 3. 12. Chap. 4. 1. 10

[f] Col. 2. 19.

[g] Ioh. 15. 5.

[h] Eph. 4. 7.

[i] Ioh. 16. 22.

[k] 1 Pet. 2. 12 Mat. 5. 16.

[l] Rom. 9. 11.

[m] 1 Pet. 2. 9.

out of darkeneſſe into thy maruellous light. And if ought in this poore labour may ſerue to any of thine, for any of the aforeſaid ends and purpoſes, may it pleaſe thee ([n] who workeſt all the workes of thy children for them) to grant thy gracious bleſſing thereto, that it may not [o] returne vnto thee voyd; but may accompliſh what thou wilt, and may alſo proſper in the things whereto thou haſt ſent it; Oh grant it, for thine onely merits and mercies, ſake, *Amen*, *Amen*.

[n] Iſa.26. 12.

[o] Iſai.55. 10. 11.

Certaine

Certaine white pages, remaining; are furniſhed with ſundry holy ſentences concerning theſe 7. Graces out of the old Teſtament.

Of Faith.

PSalm.116.10. *I beleeued, therefore haue I ſpoken, but I was greatly afflicted.*

2.Chron. 20.20. *Beleeue in the Lord your God, ſo ſhall you be eſtabliſhed. Beleeue his Prophets, ſo ſhall ye proſper.* See Iſay 7.9.

Pſal.27.13. *I had fainted, vnleſſe I had beleeued to ſee the goodnes of the Lord, in the land of the liuing.*

Of Hope.

LAment.3.18. *And I ſaid, my ſtrength and my hope is peri-*

perished from the Lord.

Lament. 3.26. *It is good that a man should both hope, and quietly waite for the salvation of the Lord.*

Isai. 8.17. *I will waite for the Lord, that hideth his face from the house of Israell, and I will looke for him.*

Of Loue.

Cant. 3.1.2. *By night on my bedde, I sought him whom my soule loueth, I sought him but I found him not.*

I sought him, but I found him not.

Psalm. 31. 23. *O Loue the Lord all ye his Saints, for the Lord preserueth the faithfull, &c.*

Psal 8.1. Psalm. 116. 1. *I loue the Lord, because hee hath heard my*

my voice, and my supplications.

Of Peace.

LAment. 3. 17. *Thou hast remooued my soule farre off from Peace, I forgat prosperity.*

Isai. 57. 2. *Peace shall come: they shall rest in their beds euery one that walketh before him.*

Psalm. 37. 37. *Marke the perfect man, and behold the vpright: for the ende of that man is peace.*

Of Ioy.

PSalm. 51. 12. *Restore to me the ioy of thy saluation: and vphold me with thy free Spirit.*

Psalm.

Pſal.32.11. *Be glad in the Lord, and reioyce ye righteous, and ſhout for ioy all ye, that are vpright in heart.*

Pſal.97.11. *Light is ſowen for the righteous: and ioy for the vpright in heart.*

Of Patience.

PSal.116.11. *I ſaide in my haſt: all men are lyars.*

Pſal.37.7. *Reſt in the Lord, and wait patiently for him.*

Pſal.40.1. *I waited patiently vpon the Lord, and he inclined vnto me, & heard my cry.*

Of Prayer.

LAment.3.8. *When I cry and ſhout, hee ſhutteth out my prayer,* See *ver.*43.

Iſa. 65.24. *It ſhall come to paſſe*

passe, that before they call I will answere, and whiles they are yet speaking, I will heare.

Ionah 2.2. *Out of the belly of Hell cried I, and thou heardest my voice.* See Lam. 3.55.56.

FINIS.